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THEOLOGICAL SEMINARY.

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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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OCTOBER, 1854.

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### Death of Bishop Wainwright.

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WE stop the press to mingle in the flowing tide our sorrow and our sympathy over the sad, sad loss, to his family, his Diocese, and the Church at large, occasioned by the death of this amiable, accomplished, laborious and devoted prelate. Acting since his consecration as the *chief Missionary* of his Diocese, in his proper duties, and at the meetings of our Committees and our Convocations, the sacred cause of Missions will long have cause to mourn the loss of his influence and example. The deep interest which he felt, his unfeigned satisfaction at any tokens for good, and his kind and enlarged views, made his services invaluable to the cause of our Domestic Missions. His unsparing and self-sacrificing labors have given to the two years of his brief Episcopate not a little of the martyr spirit and glory. He died with the harness on, in the same month, and by the same disease, as did the never-to-be-forgotten Bishop Hobart. Over his honored, peaceful grave there sweetly sounds the voice from heaven, "Blessed are the dead who die in the Lord! Even so, saith the Spirit, *for they rest from their labors, and their works do follow them.*"

## Oregon.

LETTER FROM BISHOP SCOTT—PROCEEDINGS OF SECOND CONVO-  
CATION.

THE following letter speaks for itself. A simple statement of facts and wants, and an earnest appeal for aid and sympathy, and prayers and laborers, will commend themselves to the heart of the Church. A wide field, an open door, but many hindrances, and few laborers to enter in and gather the harvest for God and heaven. The proceedings of the Convocation, though given already in other forms, are of permanent value and interest in our Missionary annals. They are the first-fruits of a great and growing harvest. They are the earnest of issues, "which eye hath not seen, ear hath not heard," in the progress of the Gospel in the Church on earth, and the glory and bliss of the New Jerusalem and the redeemed in heaven:

"PORTLAND, OREGON TER., 20th July, 1854.

"*Rev. and Dear Brother* :—By this mail I forward you copies of the journal of our proceedings at a Convocation of the clergy and laity held in this place on the 17th day of June. The brief address which was read to that meeting will give you an outline of my journeys and labors up to that date.

"It was my purpose to go, immediately after that meeting, to the upper portion of the Willamette Valley, and as far south as Scottsburg, in the Umqua Valley. But having been providentially hindered from prosecuting this design, I proceeded only as far as Corvallis, (Marysville.) This is a promising young town, at the head of steamboat navigation on the Willamette, and about ninety miles south of this place. The proprietor of the town site kindly gave me two lots for a church. This town has been designated by the legislature as the seat of the University.

"I also spent some days, including a Sunday, at Salem, where a subscription is going forward for building a church. I trust the arrangement will soon be completed and the building commenced.

"I have also visited the vicinity of Wappatoo Lake, some thirty miles southwest of this place, where I found several families who had formerly been connected with the Church. The prospect is fair for establishing a congregation and building a church at this point. It was in this region the Rev. Messrs.

Richmond and Woodward mostly officiated, of whom a very kindly remembrance is still entertained.

"Next week I hope to visit some points on the Columbia River, proceeding perhaps as far as Astoria. Rev. Mr. Fackler is now on a visit to the Umqua Valley and intermediate points; and on his return I hope to receive some valuable information in reference to that part of our field.

"It is impossible for me to give the Committee definite details respecting the various points which have been visited so hastily. Although such information is exceedingly desirable, yet its collection is the work of time, and it is better for all parties to await that which is authentic.

"A salutary change will no doubt occur before long in the general condition of the country. Up to the close of 1850, each settler with a family was entitled to a 'claim' of a whole section of land, and each single one to half that quantity. By the provisions of the donation law, a settler cannot sell any part of his claim, until a patent issue from the General Land Office. Although long ago due, these patents have not yet issued, and consequently the settling of the country by tracts of less than a mile square is prevented. And as a large portion of the settlers came to the country without means, they can make little improvement until they are enabled to do so by the sale of some portion of their lands. The removal of this obstacle will consequently be a great advantage, as well by peopling the country more closely, as by improving the portions already occupied. By a recent decision at the General Land Office, the titles to property in several of our principal towns have been thrown into confusion and uncertainty, and thus the growth of the towns is retarded. However, we hope these troubles will all be settled soon, as the subject is before Congress.

"Besides all this, there are many intrinsic difficulties in the way of speedily building up the Church. No small part of our population is from the frontier portions of the States, where they had enjoyed few advantages of church or school. Here, too, we have every form of religious and irreligious belief common to the Western States. And yet I find much less fanatical tendency than in some parts of the States, and generally the people are less wedded to systems; and I must

say, too, that I find generally a frank and downright disposition, ready to consider and discuss whatever is proposed. From the very necessities of their past life, there is a great deal of ready wit and shrewdness, as well as indomitable energy.

"While, therefore, the prospect before us is as dark and unpromising as can well be imagined, still there is no reason we should despond, when we remember whose work we are sent hither to do. If we had the requisite number of faithful clergymen, I have not a doubt we should soon begin to gather in the first-fruits of an abundant harvest. Although not so early in the field as we should have been, still it is open before us, and we may rest assured that our labor shall not be in vain in the Lord. If we go forth in the name of Jesus, scattering the good seed which He has furnished to our hand, He will pour upon that sowing the continual dew of His blessing.

"I have been gratified to find the two brethren here so generally acceptable, and having so good a report among those to whom they minister. But what are these in such a field? We need at least *six* to occupy the several points already open and inviting. Do our brethren really believe that the ministration of the Word and Sacraments of Christ to all men is the duty of the Church? If they do, let them show their faith by their works, and enter this field already white to the harvest, and from which the Macedonian cry is uttered with so much earnestness and emphasis—'Come over and help us!'

"Very truly, your servant and brother,

"THOMAS F. SCOTT,

"*Miss. Bishop, &c.*

"Rev. R. B. VAN KLEECK, D. D., Sec. }  
and Gen. Agent, Dom. Com." }

"PORTLAND, O. T., June 17th, 1854.

"In pursuance of a resolution adopted by the Church Council held in August last, at Oregon City, a similar meeting was held this day in the city of Portland.

"The order for Morning Prayer was read by Rev. St. Michael Fackler. At the suggestion of Rev. Dr. McCarty, the Missionary Bishop took the Chair.

"On motion, Dr. R. B. Wilson was appointed Secretary.

"The following persons were present:—Rt. Rev. Thomas F. Scott, Missionary Bishop; Rev. John McCarty, D. D., Missionary at Portland; Rev. St. Michael Fackler, Missionary at Oregon City; and of the Laity—from Trinity Church, Portland: Dr. R. B. Wilson, Messrs. J. S. Dickinson, Wm.



Seton Ogden, F. B. Miles, K. A. Peterson; from St. Paul's Church, Oregon City: Dr. A. H. Steele and Joseph W. Trutch; from — Church, Champcoeg. James L. Daley.

"On motion, it was *Resolved*, That hereafter, this body be called the Convocation of the Clergy and Laity of the Protestant Episcopal Church of Oregon and Washington Territories.

"The Missionary Bishop then read the following Address:

"MY BRETHREN IN THE LORD:

"Although not convened as a Constitutional Convention of the Church, I rejoice to meet you thus assembled for the purpose of uniting together in council and in prayer. True, our number is small; yet still are we strong in the promised presence of Him who said: 'If any two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.'—Mat. 18: 19, 20. In that name we meet. I trust we shall *agree* as touching those things which we ask; and we cannot doubt the faithfulness of Him who hath promised to grant our petitions. We should be strengthened in this confidence by remembering that the cause for which we have met together is immeasurably dearer to Him than it possibly can be to us.

"I trust, my brethren, I appreciate to some extent the solemn responsibility of the position which has been assigned me in the Providence of God. To have come to this interesting field simply as a Presbyterian Missionary, would have been sufficiently arduous and responsible. But to be sent by the highest authority of the Church as an Overseer of the Lord's flock, this is indeed a much weightier charge. Gladly would I have been spared this fearful charge—that it had been confided to a wiser head, to holier hands, to a more zealous spirit; for 'who is sufficient for these things?' But in the circumstances, this appeared to be the demand of duty to the Church; and under that impression, I could but imitate the Psalmist when, with trembling, he saw the hand of God—'I was dumb, I opened not my mouth; because Thou didst it.'—Ps. 39: 9.

"It was indeed no small trial, to sever the strong ties which years of parochial intercourse had woven around the heart; to withdraw from the kind counsel and sympathy of the Father in God, from whose hands I had received the successive Orders of Deacon, Priest and Bishop, and of the brethren with whom, for eleven years, I had united in labor and prayers; to break away from the social relations which a quarter of a century had formed and matured, and to be transplanted to a land of strangers on the distant shores of the Pacific. But while these things are afflicting to all the kindly sensibilities of one's nature, I trust the teaching from above has revealed the practical import of the Saviour's words, when one spake of His mother and brethren—'But He answered and said unto him that told Him, Who is my mother? and who are my brethren? And He stretched forth His hand towards His disciples, and said, Behold my mother and my brethren!'—Mat. 12: 48, 49. Yes, whithersoever the voice of Jesus calls in His vineyard, there is the Christian Minister's home, and there must be his earthly ties.

"But I have happily found no small abatement of these trials and anticipations in the very cordial welcome extended to me by all with whom I have thus far met, and especially in the truly fraternal greeting of my clerical brethren, and the readiness of mind which they have shown to co-operate in every plan of labor for extending our Master's kingdom in the wide field committed to our charge. And whilst I render humble thanks to God who has made the riches of His love and favor thus to abound at the commencement of our work, let us unitedly beseech Him to continue

His goodness towards us, that we may be 'of one heart, and of one soul' that we may 'stand fast in one Spirit, with one mind striving together for the faith of the Gospel.'

"Craving your indulgence for thus much that is personal, let us proceed to those matters which belong more immediately to our present assembling.

"By the good providence of God I reached this city on Saturday, 22d April, where I spent the following Lord's-day, assisting the Rev. Dr. McCarty in the services. Deeming it of importance to gain, at the earliest moment, some general idea of the country, of its population and religious condition, I determined to proceed at once to a rapid visit over such portions as were most readily accessible. Proceeding up the Willamette, as far as Albany, I spent with the Rev. Mr. Fackler, one Sunday at Oregon City and one at Champoeg and Butteville, at which places he statedly officiates; and one at Salem, where the same brother kindly united with me in the services of the day. The week-days not spent in journeying were employed in forming acquaintance and making inquiry as to the probable means of organizing congregations and building churches. Returning and spending the third Sunday of May in this place, I proceeded in company with Dr. McCarty to Washington Territory. Of the fatigue and difficulties of this journey I will say nothing. Reaching Olympia on Friday 26th, I remained until the Wednesday following, when I proceeded to Steilacoom, where Dr. M. had spent the previous Sunday. Here we remained over the following Sunday, holding services at the Military Post, at the village, and at Nesqually, seven miles distant. Leaving the latter place on Monday morning, we proceeded on our return, holding services at Jackson's on Tuesday afternoon, and at Cowlitz Landing on Wednesday evening. Last Sunday morning I spent at Milwaukie, and during the past week made a brief visit to Fort Vancouver. To this rapid survey should be added such knowledge as I was able to gain during the passages on the Columbia River.

"As no previous time or opportunity had been afforded for preparation, I have not administered the rite of confirmation.

"It is not easy to embody or to express the impressions made upon my own mind by this hurried visitation over a tract of country so widely extended. It may be best therefore to glance at the points of greatest interest to us, as they now occur to me.

"There are, so far as I have ascertained, but *three* organized congregations of our Church in these Territories—one at this place, one at Oregon City, and one at Champoeg. There are, however, several other points at which similar organizations might be made, and no doubt will, so soon as our Missionary force will enable us to afford them even occasional services. At all the places visited I found a few who had been more or less accustomed to our services in former days, and who seemed disposed to assist in sustaining them again. Most of these, however, have been long absent from the means of grace, and consequently feel a diminished interest in the whole matter. In the case of the few who have been communicants, there is a greater solicitude once more to enjoy all their covenant privileges.

"Our only church edifice is a small one at Milwaukie, which has never been finished, and has been used for various purposes of public meeting. I trust we may be able soon to have it completed and consecrated, and statedly used for public worship. In this city the Vestry have made all the arrangements for building, a lot has been given and a neat and substantial edifice has been contracted for, to be completed in two months. At several other points the subject is under consideration, and, in some instances at least, we may hope for a favorable result.

"There are some aspects of our work in which it is quite discouraging. Excepting a few points, the population is so widely scattered as to render it difficult to collect congregations even on Sunday, and on other days almost hopeless. In a pecuniary point of view, the country is greatly depressed and straitened, so that comparatively very little can now be done towards the erection of churches, or sustaining the institutions of religion. Then, too, the religious state of the country is not less depressed than the commercial, and here lies the greatest difficulty. If all remembered the Saviour's injunction, 'Seek first the kingdom of God and His righteousness;' if all considered the spiritual interests of themselves and their families as the first great object to be secured, then by degrees all other difficulties would be overcome. If the people first gave themselves to the Lord, they would equally consecrate themselves and their all to His service and glory, in the promotion of His kingdom among men.

"Nevertheless, making the necessary allowances for its peculiar circumstances, I know not that these difficulties are greater here than in other parts of our country or of the world. And this, my brethren, is our great business as ambassadors for Christ, to pray men to be reconciled to God; to urge upon them continually 'the one thing needful;' to 'be instant in season, out of season,' preaching the Word, reproving, rebuking, exhorting, with all long-suffering and doctrine. The attention which has already been paid to building houses of worship and school-houses, shows that those who have heretofore labored in the country have not labored in vain. And, with God's blessing, our labor too shall be prospered, for in due season we shall reap, if we faint not, nor grow weary in well-doing.

"My acquaintance with the state of the country is quite too limited for me to offer any definite suggestions relative to our progress and extension, particularly in what lies beyond the immediate circle of our Missionary labors. As friends of education, and especially with reference to raising up a Ministry for our Church on the ground, it would be desirable for us to establish an institution of learning, combining at the same time a distinctively religious training. Whether in the present condition of the country this be practicable, is a different question. Should you be able to devise any way of making a successful commencement of such an enterprise, be assured I will co-operate to the extent of my ability. I think it indispensable, however, that we entirely avoid the entanglement of debt, and the necessity of long and harassing agencies.

"We cannot be too deeply impressed with the sense of our responsibility. It falls to our lot to lay the foundations of our Church in these Territories. Happily for us, our way in this behalf is distinctly marked out. The Church is 'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.' We have therefore but 'to give our faithful diligence always, so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandment of God.' By mingling with this our own conceits, we might make the whole more popular, and thus attract for a time larger numbers to our side. But this we may not do, at our peril. We must bring with us the same old doctrine of *Christ crucified* as it was preached by the Apostles, received by the Churches of their planting, and restored to those of the Reformation. This is the Gospel which we must preach in all its fulness and simplicity, whether men will hear or whether they will forbear. For it is by this Gospel, with the Holy Ghost sent down from heaven, that men must be begotten again, and nourished up into life everlasting.

"In setting forward this grand design, our course is equally simple towards all 'who profess and call themselves Christians.' We come not in a



spirit of antagonism to any who hold the truth as it is in Jesus, and who love Him in sincerity, but, according to our ordination vows, to 'maintain and set forward quietness, peace and love among all Christian people,' not by compromising the truth, but by fully setting forth the Gospel in all its parts and in all its institutions as of divine authority, and as being the heritage of all the children of the covenant. Thus we labor in accordance with that touching prayer which is daily offered up in our assemblies—'More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.'

"In carrying forward our Missionary enterprises, we should bear steadily in mind that this is a temporary arrangement for supplying the means of grace; and that we should strive at the earliest possible day to provide for settled Pastors. In no other way can the Church realize the great ends of her organization, 'for the perfecting of the saints, for the edifying of the body of Christ.' And it is difficult to conceive anything better adapted to this end than the regular services of the Church as provided in the Prayer-Book, accompanied by the faithful care and labors of an intelligent and pious Pastor. For this every congregation should strive. And I entreat the laity everywhere to bear this steadily in mind. While we thankfully receive the Missionary aid of the Church during our days of feebleness, let us learn to depend, under God, upon our own resources. We may not be able to erect costly temples, but we can build neat and suitable churches, where we and our children may regularly assemble for worship and instruction. We may not be able to offer large salaries, but we can share with the Lord's servant liberally and kindly of what we have. And until such time as we may be favored with stated Pastoral services, I entreat our friends everywhere to avail themselves of whatever services we may be able to render them as Missionaries. Let them, for example, attend willingly upon a service during the week, and take pains to have others attend. For if they faithfully and thankfully use this little, in due time the Lord will supply them more abundantly.

"And, my brethren of the clergy, we must not be discouraged, nor despise the day of small things. It is our business 'to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever.' I regretted to learn, on reaching this coast, that one of your associates, the Rev. Mr. Woodward, had found it necessary to return to the States. I trust, however, that at no distant day, 'the Lord of the harvest will send forth more laborers into His harvest,' and that they may come to us 'in the fulness of the blessing of His Gospel.' I am sure that our brethren of the States entertain a very kindly interest in our behalf, and that the Domestic Committee of the Board of Missions will do all they can for our supply and for the furtherance of our work.

"However small may be our number, and however unpromising our prospect of large and speedy increase, let us remember that 'the Lord will not save by many, nor by few.' The promise of His unerring word is, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'—Ps. 126: 6. 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'—1 Cor. 15: 58.

"On motion of Dr. McCarty, it was *Resolved*, That a Committee of five be appointed to report business for the action of this meeting. The Chair



appointed as that Committee: Rev. Dr. McCarty, Rev. Mr. Fackler, and Messrs. Daley, Dickinson and Steele.

"The Rev. Mr. Fackler having been called to the Chair, the following Preamble and Resolutions were offered by the Rev. Dr. McCarty, and unanimously passed.

"Whereas, the Church Council, when in Session at Oregon City, last August, did earnestly request the General Convention of our Church to appoint a Missionary Bishop for these Territories, urging the same as a measure of the first importance to the organization of our Missionary Church and its successful establishment here. And whereas, the General Convention did, at its last meeting, appoint the Rt. Rev. Thos F. Scott to be our Missionary Bishop, who, since his arrival here some two months ago, has been most laboriously engaged in visiting and officiating in the duties of his Episcopal Ministry, in different parts of his extensive Mission:—

"Therefore, *Resolved*, That, regarding as we do the appointment of our Missionary Bishop as an event most auspicious to the welfare of our Church in these Territories, we would thank God that we now have a Bishop 'over us in the Lord,' so much needed to complete our Ministry here, for the due organization of our Missionary Church, and the proper management of its affairs, and from whose devoted labors, so zealously commenced amongst us, we may anticipate, under God, great results of good to the Gospel and Church of Christ.

"*Resolved*, That we gladly embrace this occasion, when assembled in Convocation, to assure our Bishop of a most cordial welcome amongst us, and of our prayers for the Divine blessing on the exercise of his office and ministry in these Territories, that he may ever have a united and harmonious Church, and find the clergy and laity under him, 'with one heart and one mind striving together for the faith of the Gospel.'

"The Convocation then took a recess until 3 o'clock, P. M.

"After recess the Convocation assembled.

"The Missionary Bishop presented the following communication, and requested that it be entered on the minutes.

"By authority of the 5th Section, Canon X., of A. D. 1853, I hereby appoint Rev. John McCarty, D. D., and Rev. St. Michael Fackler, of the clergy, and E. Hamilton, Esq., of Portland, and Dr. A. H. Steele, of Oregon City, of the laity, to be the Standing Committee for my Missionary jurisdiction.

"PORTLAND, June 17th, 1854."

"THOMAS F. SCOTT,

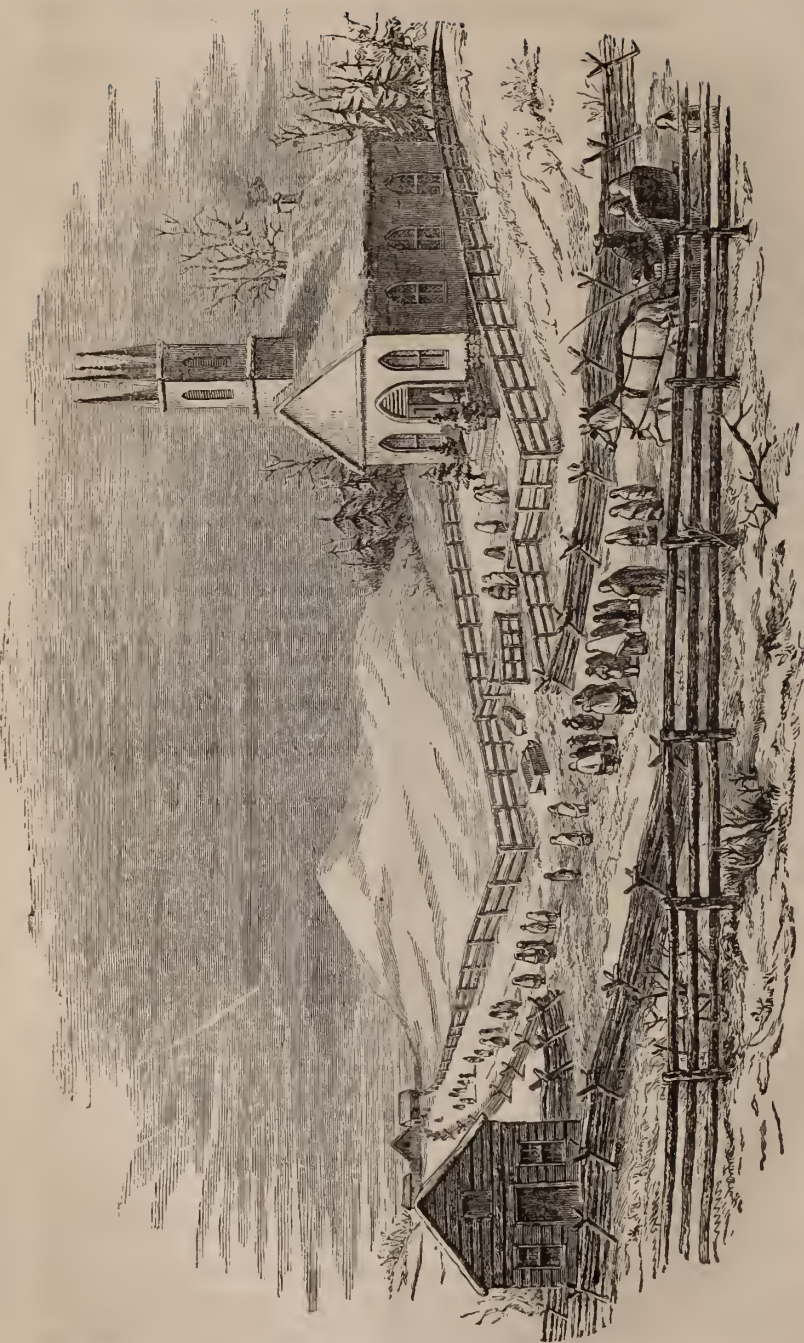
"Miss. Bishop, &c.

"It gives me pleasure to say that during my visit to Philadelphia, previously to sailing, I received upwards of sixty volumes from the librarian of the Bishop White Parish Library Association, towards a Diocesan Library for this Territory; and also for the same object \$80 in cash, from members of St. Andrew's Church, which I expended in purchasing valuable theological works, including the publications of the Parker Society. These books were shipped free of cost, and have been received. Unless otherwise directed, I will place them in the custody of the Standing Committee."

"The Committee on Business reported the following Resolutions, which were separately adopted:

"The Committee to whom was referred the consideration of subjects deemed proper for the action of this Convocation, would report the following:

"*Resolved*, That this Convocation regard the establishment of a Seminary for the education of young men according to the plan set forth and approved by this body, at their meeting last year, as of great importance to the Church in this Territory; and while we regret that we are not able at



Christmas with the Oneida Indians, and Hobart Church at Duck Creek, Wisconsin.

once to organize such an institution, we would keep the subject before the Church, believing it to be worthy of their prayers and efforts, and we hope that before long a suitable place may be obtained and funds raised for its commencement.

"The Committee would also recommend the following for the consideration and action of the Convocation:—*Resolved*, That deeply sensible of the great and immediate want of Ministers for this extensive field—whilst we should pray 'the Lord of the harvest to send laborers into the harvest,' and endeavor, through our Bishop, to obtain from the East an adequate supply of laborers to meet our present necessities, we must turn our attention to finding out and training here, proper persons for Holy Orders; being fully persuaded that a domestic supply and a home-trained Ministry will alone prove adequate to the wants of these Territories, and their increasing and widely-dispersed population.

"On motion of Mr. Dickinson, it was *Resolved*, That a Committee of three be appointed (of whom the Bishop shall be chairman) to receive proposals for a suitable location for the proposed Seminary, with lands for the same, and for its endowment by donations; and to report to the next meeting of the Convocation. The Chair appointed Rev. Mr. Fackler and Mr. Dickinson on that Committee.

"On motion, it was *Resolved*, that 300 copies of the proceedings of this Convocation, with the Missionary Bishop's Address, be printed, under the direction of the Secretary.

"On motion, it was *Resolved*, that another Convocation be held at such time and place, during the year 1855, as may be designated by the Missionary Bishop; and that the parishes and the friends of the Church in unorganized districts, be earnestly requested to attend the same.

"After prayers and benediction, the Convocation adjourned.

"R. B. WILSON, *Secretary*.  
"THOMAS F. SCOTT,  
"Miss. Bishop.

"At night, Evening Prayer was read by Dr. McCarty, and a sermon preached by Rev. Mr. Fackler.

"Sunday, June 18th, 1854.

"Morning Prayer was read by the Rev. Mr. Fackler; the Ante-Communion Service by the Miss. Bishop; and an appropriate sermon was preached by Dr. McCarty, setting forth the true aspects and character of our mission to this country. Afterwards, the Communion was administered.

"At night, Evening Prayer was read by the Rev. Mr. Fackler, and a sermon preached by the Missionary Bishop.

"R. B. WILSON, *Secretary*."

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## Wisconsin.

### INDIAN MISSION AT DUCK CREEK.

WE are favored by Bishop Kemper with the following brief extract of a letter from the Rev. E. A. Goodnough, our faithful Missionary at Duck Creek. It tells its own simple tale of interest, and must secure for these children of the forest a share in the sympathy and prayers of the Church. They have a sacred



and affecting claim, which will be recognized, we trust, in a substantial and liberal way. Who will repair their *Hobart Church*?

“Mr. Goodnough, in a late letter, writes as follows to me:— ‘Since I returned to Convention I have held a second service in the afternoon, entirely in the English language. I cause the children to assemble in the church, and invite all others who may feel disposed to come. Then I give to each one that can read a Prayer-Book, or rather would do so, if I had them to give. I go over with them the entire service. Bread, the chief, and many others, take hold as eagerly as the children. Last Sunday, nineteen persons gave in their names, desiring to become communicants. There are four also who wish to be confirmed. If it would be convenient for you to spend a Sunday here, it would give me great happiness. I am greatly encouraged to press on, for I perceive that the spiritual interests of the congregation are rapidly improving, and have been on the steady increase since my coming here. I do wish that we could be helped in repairing our church, for it looks as if it would soon be gone.’ ”

*Oshkosh—Rev. D. W. Tolford.*

The field upon which I have entered here is certainly a very interesting one, and one of much promise. All is harmony. We have no prejudices to overcome, and no old parties to annoy us. Our place of worship (the Hall of the Sons of Temperance) is well filled. We will commence a church early in the spring, if not before. We have been received with great kindness, and all seem rejoiced that the “Church” is here. I have already upon my list thirty-five families, and a number of single persons; and we have also several families indirectly interested. Among the thirty-five *Church families*, I find *seventy-one* children and young persons—thirty-nine baptized; communicants at present known, twenty-six. I have baptized two adults and two infants. The Sacrament of the Lord’s Supper was administered yesterday, for the first time. There were nineteen communicants present. Others were hindered by age or sickness. It was apparently a season of deep spiritual joy. Some had not partaken for years. I suppose you can hardly realize, in the midst of your privileges at the East, the preciousness of these “feasts in the wilderness,” to the scattered ones again gathered to the

fold. I found the ground all new and uncultivated, and all before me. The old organization had but a name, ("St. Peter's,") and that we abandoned, reorganizing as Trinity Church. I found no *Record*, and my plan has been, as I hear of families, to visit from house to house, and my first lesson is, if the family has *ever* been connected with the Church, "*You can never lose your birthright; the Church claims her children.*" I have yet to meet with one instance where that claim is not recognized, and seldom fail of seeing the family in Church the next Sunday. *There* is a family who last heard the Liturgy in England; there, an individual who was baptized in Wales; there, the head of a family who once communed in Norway; here, kneeling at the Lord's Table, an interesting and intelligent lady who last heard the anthems of the Church in the interior of New-York, where her three children were baptized four years ago; there, a representative from Maine; and there one who "knew" the Church in Canada. In climes widely sundered, these all were first laid upon the bosom of the Church,—now united here, once more gathered to the "one fold and the one Shepherd." It is a blessed sight—a blessed sight, indeed, to look upon a band thus gathered, realizing the idea of the unity of the Universal Church in an aspect most touching and beautiful. Surely, if the Missionary has his trials, he also has his joys. Blessed must be the Missionary work, and blessed all they who in this cause have hearts to feel and hands to do.

I am not disposed to be over-sanguine, but see no reason why, with the blessing of God, the Church here may not become an important one. The city is increasing rapidly. Eight years ago there were at this point six or seven families. Now, the population is estimated at between three and four thousand. The point is undoubtedly a very favorable one for a large city. It is thought by many that it will be the largest in Northern Wisconsin. Situated at the mouth of Fox River, upon Lake Winnebago, it is at the point of the natural outlet of the productions of a large district of Northern Wisconsin, (drained by the Fox and Wolf Rivers,) and of the consequent trade; and soon the completion of the steamboat canal at Green Bay will place it in this direction at the head of navigation for large class steamers eastward by the Great Lakes. Twelve miles above Oshkosh, Wolf River enters the Fox from the northwest—a stream itself navi-

gable for steamers for one hundred and fifty miles. From the same point the Fox stretches away to the southwest, to the Portage across to the Wisconsin River. The country is yet new, but in a few years will be densely populated. The population of Winnebago Co. is now estimated at fifteen thousand. Over Lake Winnebago and up the Fox and Wolf Rivers steamers are now daily plying. On both these rivers villages are springing up. Berlin, on the Fox, has a population of fifteen hundred. This, with one or two other points, the Bishop thinks would make a good Missionary Station. I intend to visit these in a short time, so soon as I have set my own charge a little in order. Portage City, farther up the Fox, has, I believe, a population of about three thousand. The last I heard of them, the church was vacant. It is, I am told, a most inviting field. McLeod, in his *History of Wisconsin*, published in 1846, thus speaks of this point, Oshkosh, and the beautiful inland country:—"The beautiful Neenah (Southern Fox) River, washing its southern boundary, and the Great Wolf River, with its different lakes and branches, passing through it from north to south, (N.N.W. and S.S.E.,) must unquestionably render the point of this junction (Oshkosh) a place of great importance to the country, as the outlet of its future agricultural productions. The country bounded by Lake Winnebago on the east, by Fox River on the north and west, and south by the road leading from Fond-du-Lac to Fort Winnebago (Portage City) on the Wisconsin River, is doubtless the best section for agricultural purposes of any body of land of equal extent east of the Mississippi. The country is elevated, dry, and healthy. There are no marshes or stagnant water. The country is one grand prairie, interspersed with clusters of timber and openings, which in the landscape have the appearance of an old country, inasmuch as that a man standing where he knows there is not a house in ten miles of him, often finds his eyes straining at some distant scene, with the pictured realities of assurance that he sees a house, ornamental trees, gardens, fields, &c. The picture is so perfect that he often finds it difficult to make himself believe that he is in a wilderness, far away from any trace of civilization and refinement."

This description was written eight years ago. This point had then hardly a name, and the country was then a wilderness—

if such a beautiful open country could ever be called a wilderness. But it is so no longer. This is a fine country, rich in all that constitutes a land of plenty and promise. Nature is very bountiful, and the external world marvellously beautiful. Did you ever see a prairie? I never dreamed of anything like their vast rolling plains, clothed in grass, and groves, and flowers—beautiful as ever poet sung. I like the West. I feel as though I could breathe freer, live longer, and find a loftier devotion than in your old districts and crowded cities. But my “pen is at the bottom of a page.” I shall be pleased to hear from you.

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### Minnesota.

#### *St. Anthony's Falls—Rev. J. S. Chamberlain.*

YOUR Missionary explains, that, being absent from his station at the time of making his report, soliciting funds for church building, at the direction of his Bishop, he is unable to make the statistical returns required for the yearly reports.

In general, however, he is gratified to be able to report one new Station occupied since last report, with monthly services at Sauk Rapids, where already lots have been given and \$520 raised towards a church building, to cost \$750. The balance I hope to carry with me on my return, and if so, God blessing us still, we will have the church ready for consecration next spring. We shall hope to have the corner-stone laid in October, when the Bishop comes to us.

On Trinity Sunday last, at the little Station on the beautiful shores of Lake Minnetonka, I celebrated the first Lord's-day's services of the Church, baptized three infants, and received (with what exquisite satisfaction I need not say) twelve communicants to the Lord's Supper.

With such results before me, for five months' labor, I could not doubt the desire of the Lord to bless this people more abundantly still; and so I ordered a frame to be erected at once, for a church 20 by 40, with a small chancel in rear, to cost, over and above what the people will give, \$350. This I did that there might be time to finish the building before winter, should the Lord provide the means.

In my own Station at the Falls, the work of church enlarge-

ment is going on, and when done will give us a church 24 by 28, with a chancel in rear, entirely paid for, and our parish out of debt. If somebody would send me the means to buy a small organ, it would make us very complete in our conveniences for public worship.

Our family school for girls is going on well, a friend having very generously advanced the sum of six hundred dollars, necessary to finish the building. We hope to commence our first term on the first Wednesday in November, under the name of "St. Mary's School and Orphan House." We have room for ten pupils, from whose tuition we undertake to support one orphan girl. So we begin, indeed, in a small way, but with the hope that God will add to us continually what we may need, for usefulness in the place He hath called us to.

### Acknowledgments.

DOMESTIC MISSIONS.		Western New-York.	
THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from Aug. 15, 1854, to Sept. 15, 1854:—		<i>Oswego Co.</i> —Constantia, Mrs. Cadle .....	
			1 00
Maine.		Pennsylvania.	
<i>Calais</i> —St. John's.....	15 00	<i>Carlisle</i> —St. John's.....	20 00
		<i>Lower Dublin</i> —All Saints'.....	35 30
		<i>Mantua</i> —St. Andrew's.....	5 00 60 30
Massachusetts.		South Carolina.	
<i>Boston</i> —Rev. E. M. P. Wells....	25 00	<i>Edgefield</i> —Trinity Ch., add'l....	5 00
Rhode Island.		Louisiana.	
<i>Bristol</i> —St. Michael's, outfit, subject to order of E. M. A.,	20 00	<i>Thibodauxville</i> —St. John's.....	20 00
Vermont.		Kentucky.	
<i>East Berkshire</i> —Thank-offering,	4 00	<i>Jefferson Co.</i> —St. Matthew's....	31 00
Connecticut.		Illinois.	
<i>Stratford</i> —Christ Ch. ....	27 40	<i>Chicago</i> —Grace Ch.....	10 00
<i>Stamford</i> —St. John's .....	44 23		
<i>Tashua and Trumbull</i> , Christ Ch.....	6 00 77 63		
New-York.		Arkansas.	
<i>Auburn</i> —St. Peter's, a communicant, $\frac{1}{2}$ .....	2 50	<i>Little Rock</i> —Christ Ch.....	1 00
<i>Clifton</i> —St. John's.....	62 49		
<i>M. s. Lowe</i> , of do.....	5 00	Miscellaneous.	
<i>Esopus</i> —Ascension Ch., for E. M. A.....	7 00	Anonymous—For California and Oregon.....	100 00
<i>Fort Edward</i> —St. James's.....	8 20	E. M. A., for sundry Missionaries .....	844 45 944 45
<i>Richfield</i> —St. Luke's.....	3 00	Total, Aug. 15, 1854, to Sept. 15, 1854, \$1,359 06	
<i>Sandy Hill</i> —Zion Ch.....	1 93		
<i>Sing Sing</i> —St. Paul's, (\$5 of which is from the Sunday School), for Loudon, Tennessee.....	42 56	Total, since Oct. 1, 1853.....	\$37,727 28
<i>Williamsburgh</i> —St. Mark's .....	12 00 144 68	Total, with balance from last year of.....	2,199 29
			\$39,926 57



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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OCTOBER, 1854.

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### THE MISSION IN CHINA.

LETTER FROM THE RT. REV. BISHOP BOONE.

THE following letter conveys the impressions of the Missionary Bishop, on returning to his former home at Shanghai. The aspect of things was, in many respects, deeply painful, and yet, in the midst of the difficulties, it is apparent that the Missionaries are not without encouragement in their labors.

SHANGHAI, *May 6th*, 1854.

I sent you a letter a fortnight since, by a sailing vessel, which I hope arrived in time for the bi-monthly mail, announcing our safe arrival, and informing you that we found public affairs in a very sad state. The city, outside of the walls, has been sacked and burnt; the house we lived in at Wong-ka-modur, and where our two boys were born, is burnt, and all the region around it: the margin of the river, where there were junks moored thirty deep for two and a half miles, is now bare, without a single junk. The misery which is now experienced throughout the length and breadth of this land is beyond what the human mind can compass in its conceptions. How much the cause of truth will be the immediate gainer, by the present disturbances, no one can now say; that in the end God will overrule all for the advancement of His own cause, I cannot for one moment doubt. I think it too late in "the last days" for the wheels of His Providence to roll back the advancing tide of Christianity in China. We must accept the wonderful opening of Japan without the shedding of a drop of blood, (a thing that has amazed me, and indeed all here in the East, and which I think can only be ascribed to His hands,) as an earnest of what He is preparing for the far East, and take courage to press on with new force. I believe that our generation has never before seen any crisis so much calling for prayer, and energy, and prudence

in the conduct of Missions in this field. It is not a time to draw back when God is making His arm bare; and yet the field is so changed in many respects that we may well take counsel how we shall carry on the work during this time of "distress." You know how strong an advocate I have been, and still am, for sending out married men. At present, on account of "the distress," I would recommend the sending of only single men, making our arrangements with them, if needful, that they shall return without reproach at the end of the troubles, or of a definite time, to marry if they please. Of such men I would venture to send as many as six if they can be had, and keep them in the field, if we have to send the women and children all home. I shall not be at all surprised if it comes to this, with respect to Mrs. Boone and our two children; but my mind is, God giving me health and strength, to stand by the work, with all the men that will cling to me, let what may come.

In writing thus, I am not influenced so much by fears for the safety of the women and children, though of course there must be more or less danger in living in a country that is in a complete state of anarchy; but what weighs chiefly with me is the enormous expense of getting money to us here, and the great rise in the expense of living here. I feel that the conduct of the affairs of our Mission, at such a time as this, calls for the exercise of great prudence and discretion; and I pray heartily to God that the Committee, and we here too, may be directed by Him in all things. I have the greatest confidence in the Committee's hearty good-will to our work, and in their practical wisdom in conducting it; but I would affectionately say to them, Brethren, don't let us go back, or slacken our hand at such a time. Let us rather use more prayer and exertion to find men fit to stand in the breach at such a time, and money to sustain them when there. We are by the circumstances of the time made to feel more deeply than ever before our need of a surgeon.

Our need of a teacher for the school is still greater than our need of a surgeon. He should be a man above thirty, and if he combines medical skill with an aptness to teach, so much the better; but send some one for the school, with or without medical skill.

The distress among the people here is dreadful; it is really heart-rending to hear the sad stories they are coming to me with every day. They bring their children in great numbers for our schools, and refuse to take them away, when we, sorrowing, are obliged to decline them; the day before yesterday I was, however, completely overborne by a widow woman. She said she had a son twelve years old, the finest fellow that had ever been seen in these parts—tall, noble-looking, clever—had been reading the books ever since he was five years old. It was in vain I told her I had now one hundred children to feed, and that money was so scarce, and provisions so dear, I could not take any more children. She said she knew it was all true; but that he was such a fine, noble fellow, and they had been our neighbors too at Wong-ka-mo-dur, where she had seen Miss Jones every day out of her window, and his father was dead, and her house had been burned by the soldiers,

and all she had was gone ; and then she stood silently wiping her eyes, and looking at me as much as to say, you can't say no. I began to wipe mine too, but I stood firm, and I told her I really could not take any more children. She answered, "To-day is the 8th, it is too late ; I can't bring him to-day, I shall bring him to-morrow." She stood before me, the living picture of the Syro-Phœnician woman, and I could withstand her pleading no longer ; I told her to bring her son. May he prove a chosen vessel, as noble in the sight of God as he is in his widowed mother's heart ! There is no saying when the present state of anarchy and confusion will be over. The last news from the North is, that Tai-ping-wong has met with a repulse. Should he be successful, I don't know what we are to expect from him. Time alone can show ; but this we are assured of : God will overrule and cause the wrath of man to praise Him. In the mean time, the people's troubles here seem to incline them to listen to the Gospel with more attention than formerly. I have had several applications for baptism since my return.

Mr. and Mrs. Keith were married on the 27th ult., and are now absent on a short excursion to Ningpo. Mr. Points is pursuing his studies for orders with diligence. Tong also is reading with a view to his examination. Soodong also is on my hands, and for him we have to prepare all he studies, as he does not understand English. This is no small task. Mr. Nelson continues as heretofore. Miss Wray is teaching in the place of the late Miss Tenney. Miss Conover is to aid in the girls' school ; at present she is reading Chinese. Our deacon, Chai, is to be married (D.V.) on the 9th inst. So you see, notwithstanding "the present distress," men have a proneness now, as in the days of St. Paul, to take upon them the yoke.

SHANGHAI, *May 30, 1854.*

No political changes of importance have transpired since I last wrote. The Imperialist army is still besieging Shanghai, and we hear the booming of cannon day and night, and see the balls striking the water from our verandah ; but there is no saying when the city will be taken, as the Imperial troops have not the courage to enter the city when they make breaches in the wall, but have suffered the rebels to sally out from the breaches they themselves have made, and chase them all around the neighboring fields.

Hung-siu-tseun, the leader of the rebel force,—the Tai-ping-wong,—is with the camp.

The school chapel that was built in my absence is an exceedingly tasteful building ; it is completely filled every Sunday morning, and we get a goodly number of hearers during the days of the week when it is opened.

We are all on tiptoe for European news to learn whether it is war or not, as there is a Russian fleet in our neighborhood which the English wish to take. I suppose the war is an old story with you at this date. It is a horrid monster, as seen here in Shanghai. May God preserve our country from a taste of its horrors!

## LETTER FROM THE REV. ROBERT NELSON.

SHANGHAI, May 6, 1854.

The Bishop will doubtless send you full information of everything interesting to you, in the Mission and state of the country, many features of which must have surprised him greatly. How welcome the arrival of the "Gravina" was to us, it is difficult to express, and not easy to be conceived, without a knowledge of our circumstances here for many months previous. Good Friday, the 14th of last month, we had the pleasure of again seeing Mrs. Boone, who had left us more than two years before, with her two children, and the Bishop with Chu-kiung, who had left us eighteen months before, and Mr. Points, who had been absent less than twelve months, and of meeting for the first time the two new members of our Mission family, Miss Wray and Miss Conover. The Bishop and Mrs. Boone are very much improved in health. Mrs. B. (if we may judge from appearance) is quite restored; and the Bishop, though not free from some of his old troubles, yet able to do and endure very much more than when he left us. We are most happy and thankful to have them all with us again, and particularly after such a year as the past has been here. The marriage of Mr. Keith to Miss Tenney, on the 27th of last month (April), makes some change in the internal affairs of the Mission, particulars of which you will doubtless hear from others. Mr. and Mrs. Keith are now at Ning-po on a visit.

## CHINESE INSURGENTS AT SHANGHAI.

*In a Letter from the Rev. Mr. Syle.*

A CORRESPONDENT of one of the secular papers, writing under date of May 20, furnishes the following incidental testimony to the importance of Shanghai as a *centre of influence*. His remarks are valuable for their intrinsic correctness; and are interesting to us, as showing the wisdom of that choice which led to the selection of Shanghai as the head-quarters of our China Mission.

After speaking of the importance of *Foo Chow* as a place of trade, he remarks—"But it can never equal this port (Shanghai) for general trade. No port in China has a geographical position equal to this. \* \* \* \* In short, the more I see of China, the more I am convinced there is no part of it so desirable as a port of trade, from which greater access to the interior can be obtained, than this of Shanghai."

"On our arrival, we found the United States steam frigate *Susquehanna* all ready to go with us, and we now proceed up the great Yangtze Kiang River, to Chin-Kiang, and if we can find the Viceroy there, Mr. McLane will have a talk with him, and then proceed on to Nanking, to have a talk with the rebels, and see how much more we can get out of them than we

at present have from the Imperialists. It will be the first American vessel of war that ever ascended the river to Nanking, and the first American ambassador. This is well, for we all think out here, that Mr. McLane is the best adapted to fill this post of any man that has ever been here. Dr. Bridgman and Rev. Mr. Culbertson, with myself, are all who accompany Mr. McLane besides his own immediate suite.

"On our return, I think I will be able to tell you about new treaties with China of great importance to Americans. At all events, I will inform you of what is done.

"We are beginning to receive great news from the rebels. They are pressing on to Peking with three large armies, defeating the imperialists at every point, although, through the *Peking Gazette* (government paper), we were in fear, from late accounts, they were getting the worst of it. I send you extracts in full from the latest papers, which show that some successes reported by the imperial officers were dreadful defeats, and the Emperor has just found it out. From them you can extract what you like.

"Since we left here, two high mandarins have arrived from Nanking, and joined the rebels in the city. They have told them that they come from Thae-ping-wang, at Nanking, to aid them in their good fight against the imperialists at this point.

"The orders from Nanking are that they must not leave the city to fight, but defend themselves behind the walls, for in a short time he will send an army down to their aid, and to exterminate the imperialists. This advice they are following; and if they continue so to do, the impossibility of 'Samqua, the Taoutae,' ever retaking the city, is beyond a doubt. Thae-ping-wang has also ordered that they shall destroy all their idols (joshés), and worship 'the only living and true God.' This they are now doing. What next? Just think of it. The men who a few days ago were eating, from a feeling of revenge, the hearts of those they vanquished, and were guilty of many other shocking barbarities, have now abjured, by public proclamations, their idolatrous faith of centuries, and claim to be considered Christians and followers of the true God. I send you these remarkable proclamations in full, which I hope you will publish, as they are without doubt the most remarkable specimens of barefaced hypocrisy which ever emanated from an Asiatic brain.

ORIENTAL."

The readers of the *SPIRIT OF MISSIONS* will form their own opinion as to whether or not this remarkable production is most correctly characterized by calling it a "specimen of barefaced hypocrisy." They will remember that it is one thing for the leader or leaders of a great movement to be in serious earnest about what they say and do, and altogether another thing for those who (from whatever variety of motives) profess themselves their followers, to be either enlightened adherents or consistent disciples. Two great facts ought to be prominently kept in view, when estimating the character of this revolution, and of the men who have originated and carried it on. One is, that they have uncompromisingly set themselves to maintain



the doctrine of the Divine Unity and to destroy idols, thus arraying against themselves the prejudices of *four-fifths* of the people, and of *all* the priesthood, including that of the Romanists. The other fact is, that they are equally resolute in the prohibition of opium, the use of which is a darling vice with immense numbers of the Chinese, both high and low, whilst the merchandise of it constitutes *the most lucrative* branch of trade with a large majority of the foreign merchants in China, not to speak of those who, while residing in this country and in England and Hindostan, have large commercial interests involved in the traffic. This last consideration will make us take with some grains of allowance the opinions of those in whose minds political or commercial interests are uppermost; whilst, on the other hand, it will be not less necessary to make a little deduction for the over-ardent expectations of some Missionaries who are (very naturally) predisposed to think too well of professions, which seem to indicate the speedy coming of those glorious days, for which they have been longing and laboring.

However we may strike the balance between the testimony of these two classes of witnesses, there is one thing which gives the following proclamation a certain value, and an especial interest to us of the American Church. It is the first time that the revolution in its religious aspect has come distinctly forward in that place where our own Mission is established. We went there, and found the people "wholly given to idolatry." A great commotion takes place in the interior; various rumors reach us as to the religious character of the insurgents; a sort of eddy from the revolutionary tide-wave sweeps round Shanghai itself, and the waters still continue troubled; and then we have presented to our eyes, brought home to us, the following manifesto:

*"Liu, Generalissimo of the Forces of the Great Peaceful, Heavenly Kingdom,*

"Issues this proclamation with regard to the origin of mankind—that God the heavenly Father 'created the heavens and the earth'—the sun, and moon, and stars, the flowers and fruits, grass and trees, birds and beasts.

"This was at the very beginning of things, prior to the existence of the human race. 'God formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man became a living soul.' He made one man and one woman. 'Having caused a deep sleep to fall upon' the man, 'he slept, and he took one of his ribs, and closed up the flesh thereof, and of the rib which God had taken from the man, made he a woman,' that a posterity might be raised up. He commanded man to eat of the fruit of the trees, which 'was good for food,' the five grains not being yet produced. Now, it appears that there are several reasons for believing that man 'was made of the dust of the ground.' We observe that children amuse themselves, without instruction from others, by taking earth and making it into the figure of a man. This piece of amusement, then, is one proof. On the human body, too, perspiration is produced, which certainly

contains clay or dirt. But whence does this clay come? It is because man was at first formed of dust; so that his having this clay or dirt about him is a second proof in point. With regard to the number of ribs, also, the woman has one more than the man—and thus we have evidence complete for believing that what has been stated is true. The classic says, the Great Extreme generated the two forms, and these two forms generated the four figures; which is just what was mentioned above. Now, as each of you has a disposition to respect your two parents and venerate your ancestors, how is it that you reject the one God, the heavenly Father, who spread forth the heavens and the earth, who created all things, and who originally formed man, and instead of worshipping Him, believe in wicked spirits, and adore idols made of earth and wood? As man was created by God, He is therefore his original parent. Why, then, do not all men believingly worship Him, but rather go to worship the genii of the Tauists and the Buddahs? God in six days finished the creation of the heavens and the earth, of man and all things. On the seventh day 'He ended His work and rested.' Hence the seventh day is the Sabbath, when every one is to rest and do no kind of work, so as to observe God's sacred day of rest. All you soldiers, people and scholars, ought to change your hearts, thoughtfully to distinguish between the true and the false, and early to awake to the worship of God, the heavenly Father. Do not suffer yourselves to be stupidly deluded by impish priests and wicked Taouists. During the three successive dynasties of Hea, Shang and Ch'ow, (2142—243, B. C.,) all men worshipped God, and possessed a book relating to the creation of heaven and earth, and all things, which, however, was swept away by a flood that covered the world. After this, too, there arose Che Wang, of the Tsin dynasty, who burnt the books then extant, and put the scholars into pits dug in the earth. Thus the records were completely destroyed, and not one preserved. The impish priests of the Western regions at this time craftily entered China, and led the minds of the people astray. But Hung-wu, the first emperor of the Mings, put down all the wicked spirits, forsook the sacrifices, and deprived the idols that had been officially consecrated of all titles and distinctions. In evidence of this, a book was published called *King-tsih*. But still the Bhuddist temples were not destroyed, so that the root of the evil was not thoroughly eradicated. On the dawn of the Tsings, the impish priests and Taouists again became prosperous, and not a man was to be found to enlighten the bewildered and misguided people. There was none who knew what was his primal origin, or that the three powers of nature (heaven, earth and man) were created by God. All were deceived by the impish priests; and every one asserted that these proceeded from Bhudda, when in fact Bhudda himself originated during the contentions of the Chow dynasty (300 B. C.) In the time of Ming, of the Han dynasty, that system first crept into China. But the creation of heaven and earth was no matter of Bhudda's. Why, then, are you deluded and stupefied into the belief of these foolish words, that deceive all men, when punishment and reward, happiness and misery, emanate from God the Lord?

God is omnipotent and all-knowing. He cannot be deceived in the smallest iota. Each of you, then, ought, diligently and with a reverential heart, to honor God. There is no use whatever in burning incense and gilt paper, but let every man in his heart, morning and evening, pray to God to awaken him from the path of vice and stupefaction, to bestow upon him peace and comfort, and keep the Sabbath-day holy. He is not like the wicked spirits who want to receive private gifts; who want men to go to the temples, and there promise to gratify their wishes, by bestowing money and so forth, when they are willing to impart their favor and protection. Their most extraordinary meat and drink consists in slain oxen, goats and sacrifices. On taking these to the temples and tendering the idols according to their requests, they are then willing to be pacified and inquired of in regard to matters of lucky or unlucky omen. They also want people to burn several parcels of gilt paper. Now, are not the wicked spirits who receive these private gifts very like the avaricious mandarins and corrupt officers? All you people are now very fortunate in having men to arouse you from this foolish course, that thus you may turn away from what is wicked, and revert to what is right and proper. Those who have decision of mind should early reform their conduct, and thereby secure a thousand myriad blessings. This is issued for special information, and no doubt or hesitation ought to be entertained on the subject. A special proclamation. In the fourth year of the cycle, and third month."

The Editor of the *North China Herald* (an English newspaper, printed at Shanghai,) remarks as follows:

"This proclamation in Chinese was issued yesterday (Wednesday) by the insurgents in the city, and posted up at various places, where it was seen greatly to attract the attention of the common people. At present we abstain from expressing any opinion on the subject, and leave the document to speak for itself. Until very recently the rebels were as much addicted to the worship of idols as the rest of their countrymen, but numbers of the Canton and Fokien men amongst them seem now in word and deed to abjure the whole system. On one occasion this week several were observed carrying the idols in buckets, without the least ceremony whatever, while others around spoke of them with the utmost indifference and contempt. They have not interfered with those in the public temples, but in the mean time leave it with the people to declare whether they shall allow them to remain there or not."

It may be worth our while to analyze this document, and endeavor to free it from some of the confusion which is induced by the unbroken sequence of the sentences, and the absence of any of those aids to perspicuity which characterize our methods of writing and printing. A Chinese document reads as continuously as an old Greek manuscript; and a Chinese writer would think it derogatory to his own scholarship, and that of his readers, if he should use any punctuation, or distinguish the names of persons or places from ordinary words. In this instance, the translator and printer have pretty successfully imitated the unbrokenness of the original style.



*Analysis of the Proclamation.*

The first thing which strikes us as worthy of note is, that the *authority* on which the opening statement is made, concerning the origin of mankind, &c., is, not that of the Holy Scriptures, but simply of *Liu*, Generalissimo, &c. Join with this fact the sentence at the close, that "no doubt or hesitation ought to be entertained on the subject," and we shall see how close a parallel, in this respect, is furnished by the leaders of this movement to the course of Mohammed, who made the declaration, "*There is no doubt in this book*" a part of the Koran.

After the statement of the scriptural account of the formation of man, *Liu* (supposing the document to be his production) undertakes to adduce arguments to confirm its truth: arguments puerile enough, and by the same token, well suited for the minds of those he addresses; for if there is one department of mental culture in which the masses of the Chinese are more deficient than another, it is in logical reasoning.

The second argument, which might be called *à sudore*, reminds me of a conversation which our dear, lamented brother Spalding mentioned one day as having taken place between his servant boy and himself. The boy came to him in great glee, having evidently some thought in his mind—"Pau-seen-sang," said he, "I believe what you preached last night about the first man being made from the earth." "Do you?" said our good brother, somewhat amused at the boy's unusual animation. "Why, what has made you believe that, sooner than other things I preach?" "Because," was the reply, "when I have washed my face and hands in the morning, and throw the water out, there's sure to be some mud at the bottom!" Of the fact there could be no doubt; but I never expected to see the counterpart of it seriously argued upon, and worked up in a public proclamation.

The third argument, drawn from the inequality between men and women in the number of their ribs, must go for what it is worth; and its real value is, as showing the ignorance and credulity of the people, as well as of *Liu*, or else the barefaced impudence of his saying such a thing, knowing it to be untrue.

The fourth argument touches the spring of a perfect Pandora's box of errors. It rests on the authority of the old classical Chinese books—those books the heathenism of which these insurgents have blended with the scriptural truth they have learned, and so have constructed a system which (as has been already suggested) shows many points of resemblance to Mohammedanism.

In the event of the insurgents' success, the thing to be apprehended is, that they will, by their long engagement in a fanatical warfare, have acquired such a *habit* of intolerance, that they will persecute all who differ from them. This would seem to be the most probable result; yet on the other hand, the decided *indifferentism* of the Chinese generally, would lead us to expect that, as heretofore, all religious professions which were not (in

the jealous eyes of the rulers) made a pretext for "privy conspiracy and rebellion," would be tolerated, in the main, though there might be partial persecutions now and then.

To return to the proclamation. What now follows is an application, involving an argument *a minore ad majus*, to all who pay veneration to parents and ancestors,—much more ought they to venerate God, the great Author and Father of all.

Then commences what we may consider the second division of the document. The subject is the Sabbath, and the history of its institution is given. In the exhortation following, the people are warned to change their hearts, to discriminate between the true and false, and to beware of Bonzes (i. e., Buddhist Priests) and Taouists.

After this, reappears, and more explicitly than before, the principle that the new religion is but a revival and purification of the old; in other words, a Reformation is going on, and the Chinese are exhorted to return to that worship which was practised during three dynasties which spread over a period of about 1900 years; at the end of this time (about 243 B. C.), a flood is said to have occurred, which swept away, among other things, a *book* relating to the creation of heaven and earth, and all things. The destruction of records was completed by *Che Wang*, the royal book-burner, and builder of the great wall.

The introduction of Buddhism into China is then noticed, and the assertion is made that the first Emperor of the *Ming* dynasty (that which they now profess to restore) swept away all false religion; but failing to destroy the temples, or the coming in of the *Tsing* (the present reigning Tartar) dynasty, Bonzes and Taouists flourished again, and the people became benefited.

Incidentally, God is claimed to be the Creator of "the three powers—Heaven, Earth and Man," which the Chinese have been in the habit of regarding as original beings, or ultimate principles—for it is difficult to know what they do mean to assert when they write on these subjects. The folly of worshipping Buddha as God is pointed out by showing that he "originated" about 300 years B. C.

Now we have reached the peroration; and certainly the writer exhibits what those who are accustomed to the tameness of Chinese moral treatises, are struck with, as showing much elevation of thought and feeling. The chief of the Divine attributes are enumerated; God's character is contrasted with the wretched objects whom it has been the custom to worship heretofore, and the character of these latter is quite skilfully disparaged by comparing it to that of the rapacious, venal Mandarins, whose injustice and selfishness have formed one of the greatest grievances of the people for a very long time.

Another brief exhortation, coupled with the promise of a thousand myriad blessings, then follows; and the Koranistic claim of indubitable correctness, before referred to, closes this remarkable document, the date, reckoned from a new era, being added.

Let our readers now re-peruse the proclamation itself, weighing well its statements, and realizing the principles involved in them. They will then, unless we are much mistaken, be deeply impressed with the fact, that what is now transpiring in China is no sudden outbreak of popular dissatisfaction—no Spanish or South American revolution—but a movement of *mind*, as well as of the masses, and one which may not be lightly regarded in any point of view. The insurgents have evidently counted the cost of conciliating the friendship of foreigners, and appear to have concluded that it is not worth very much to them. When Sir George Bonham, the British Governor of Hong Kong, first went up to Nankin, there was no disposition evinced to have an interview with him—much to his chagrin, it is said. Mr. Bourboulon, the French Plenipotentiary, could get no satisfaction from them, and was obliged to compromise a point of etiquette, which was raised concerning who should occupy the upper seat, by both parties going into an adjoining apartment, and standing! And, if the accounts are reliable, which have just reached us from Shanghai, concerning the visit to Nankin, from which Mr. McLane, the newly appointed American Minister, has returned, the nonchalance of *Tai-ping-wong* has increased rather than diminished. Indeed, the requisitions made by the Insurgent Chief were felt to be so unbecoming, that Mr. McLane is reported to have said, he “*could not possibly recognize the rebellious subjects of an Emperor with whom our Government was on terms of peace and amity.*” The wisdom of this position remains to be proved.

So much for the political aspect of the movement. In a religious point of view, what Christian does not feel, that if we may hope there is any real conversion of the people at all, it is too much like what took place among the Gothic nations when they were baptized *en masse*, in compliance with the wishes of their chiefs?

At all events, our duty is to pray for their enlightenment, and that God would avert from the world so great a calamity as the rising up of another false system—part Mohammedan, and part Mormon.

E. W. S.

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## CHURCH OF ENGLAND MISSIONS.

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### Africa.

#### YORUBA MISSION.

THE last number of the *Colonial Church Chronicle* contains the following interesting account of this Mission.

In the West African Mission, *The Church Missionary Society for Africa and the East* has found its earliest and most appropriate field of labor. Owing its foundation to Wilberforce and his friends, that Society came into existence under an obligation to carry on that great Christian policy, in which England had been engaged by their means, and, by evangelizing, to

complete the emancipation of the negro race. This flourishing tree is now putting forth new branches. The religion of Sierra Leone has found its way inland to Abbeokuta, by the natural process of immigration; and this advantage has been followed up by a well-organized mission, headed by a native Yoruban, the Rev. Samuel Crowther, who left his native country as a slave boy,—was rescued by a British cruiser, from the Portuguese slaver that was bearing its unhappy freight across the Atlantic,—and now returns, in English orders, to declare in their own tongue, to the Yorubans, the wonderful works of God. It is a most interesting sample of that negro civilization and indigenous Christianity, which, under the protection of the British name, must gradually extend itself across the African continent, and will remain in after times as one of the greatest moral triumphs of our Church and nation.

Abbeokuta is a negro town of modern erection, in the Yoruba country, on the west bank of the Niger; which, within the last thirty years, has accumulated a population of nearly 100 000 souls, the united remnants of about 130 towns and villages, that had been destroyed by the marauding Fellatahs. These different populations were consolidated by the ability of a native chieftain, by name Shodeke; and a town established, which bids fair to be a centre of civilization and religion, if it can defend itself in its infancy from the barbarous armies of the Dahomians, whose enmity has been already excited by its prosperity and its promise.

Prosperity, of course, could not be attained without the fame spreading far and wide of this rising town. The news reached the settlement of Sierra Leone, among whose inhabitants many Yorubans were to be found, who had been rescued, like Mr. Crowther, from different slave ships, and were now living in freedom and prosperity, under British protection, and had most of them happily embraced the religion of their deliverers. A longing arose among them to return to their native land, and between the years 1839 and 1842, no less than five hundred left the colony for that purpose. An equal desire sprang up to carry back to their heathen countrymen the knowledge of that Gospel which they had received in the land of freedom; and the *Church Missionary Society* resolved to take advantage of the emigration, which was setting towards Abbeokuta, and to establish a Mission in the town.

Under favorable circumstances the work of evangelization commenced. But the great mass of the people, though friendly to the missionaries, were found to be strongly attached to the religion of their country. This is a simple form of polytheism and idolatry, such as commonly prevails among nations in their stage of civilization. They have an idea, indeed, of one Supreme Being, whom they call Olorun, and whom they believe is the Creator of all things; but they hold that he takes little or no cognizance of things on earth, and they offer him no sacrifices, these being reserved for the inferior divinities, whom they believe to mediate for them with Olorun. Such are Ita, the god of palm nuts; Shango, the god of thunder, and so on. "Every fifth day is reserved by the priests and devotees for a special worship of their several deities. One of the ceremonies that is gone through upon these sacred days, is the fetching of water for the gods from some neighboring holy fountain; and on these occasions, long lines of priests and priestesses, and their immediate followers, are seen walking in procession, with their calabashes on their heads, and often preserving the most profound silence. Some of the water is poured out as a libation to the idol, and the remainder reserved for use. Their idols are of clay, or wood, or metal, and several are generally placed in one particular room in the house, where they receive some kind of adoration morning and evening."

"The Yorubans are not wholly free from the additional guilt of human sacrifices. In a time, for instance, of continual drought, some poor slave



will be seized, adorned as for a festival, and thrown into the river, to propitiate the goddess of the waters, and to serve as food to her attendants, the alligators and crocodiles. And our missionaries record more than one instance in Abbeokuta itself, where the unhappy, unconscious victim, after being paraded through the streets, has been strangled in the fatal Orisha grove."

Such was the creed to be superseded by the doctrine of a Heavenly Father caring for men, reconciling them unto Himself by the sacrifice of His Son. The Missionaries frequently speak of the power which this doctrine of the Atonement possesses as a means of conversion. It fills the Yorubans with astonishment, just as it did the Greenlanders, as something too good and wonderful to be believed; and when received, it masters all their hearts, and fills them with love and enthusiasm for such a faith.

For the details of the Dahomian invasion, we must refer our readers to the interesting narrative to which we are ourselves indebted, and be content shortly to sum up the progress of the Christian Church here; which within six years and a half from the arrival of the Missionaries in Abbeokuta, has baptized hundreds of the natives (the exact number not being ascertainable), and now reckons 333 candidates for baptism, 350 adult Sunday scholars, and 233 communicants. The work of grace has been as rapid among the Yorubans as their own tropical sunrise is. May it shine more and more to the perfect day!

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## Asia.

### MISSIONS IN MADRAS.

THE following interesting account of Missions of the *Society for the Propagation of the Gospel*, at Sawyerpooram, is taken from a report by the Rev. H. C. Huxtable.

A short account of the mode in which we work may not prove altogether uninteresting, especially as what is done here is very much the same as is going on every day in all the Mission districts of Tinnevely.

The goodly custom of having daily morning and evening prayer in church, is one strictly observed throughout the Missions. At these seasons, all who can, all who have not a just reason to allege for their absence, are expected to attend. A selection from the prayers in the Liturgy are read, together with the Second Lesson, which is briefly explained by the catechist. This done, the work of catechization commences. The congregation is broken into classes, according to their various degrees of attainment, and the catechist proceeds to instruct them in the lessons appointed for each class. Thus the more advanced are learning the Church Catechism, and a little book containing a collection of texts of Scripture, illustrating the chief points which a Christian ought to know and believe for his soul's salvation. For the second class there is an introductory Catechism; and the third class, composed of those who have most lately come over to Christianity, are taught the Creed, the Lord's Prayer, and the Ten Commandments.

In each of the classes will be found many who cannot read: and to these the lesson is dictated, sentence by sentence, over and over again, until it is known. The process is necessarily slow, but it is hard to discover a better. In this way the poor Shauars have all of them learnt, during the past year, much which we might ask for in vain from many of the inhabitants of

English towns or large country parishes. Except in the case of one village, where the mass of ignorance to be removed seems the grossest and heaviest, and where the conduct of the congregation has been marked by much carelessness, we have great cause to be thankful for the progress made in the knowledge of the truth by the people during the year that is now past. This progress has been especially seen in the candidates for baptism. Their answers have, for the most part, exhibited a clear idea of the nature of God, the lost condition of man, and the plan of salvation, together with the meaning of the Sacraments, and the duties they involve.

The catechists are not left to themselves in this work of instruction, but are carefully and vigilantly watched over and guided. The villages are divided between my assistants, who visit the congregations regularly three times a week, examining them in their lessons, and explaining those things in them which the people may seem not to have understood. In addition to this, I myself take each village in its turn, on which occasion the people are questioned about the things they have learned since my last visit; the well-disposed are guided and encouraged, and those who have violated the rules of Christian discipline are warned and admonished.

In this, and in all the systems which are employed in the working of our Missions, from the want of European laborers, and the difficulties which the climate places in our way, the native catechist necessarily acts a very conspicuous part; the work of instructing him, and preparing him to instruct his brethren, is therefore by no means the least important portion of a Missionary's duty. Accordingly, considerable attention has been paid to this part of the work, and not, I trust, without visible and happy results.

The plan adopted is as follows: The catechists assemble once a week at Sawyerpooram—on Saturday—and lessons are given to them by Mr. Leeper in Scripture History, and by my native assistant, Jovan Pilley, in Dogmatic Theology—the text-book used being an abridgment of Pearson on the Creed. In the afternoon a translation, which has been prepared during the week, of Trower's Exposition of the Gospel, is read to them; after which, I myself give them a lecture upon the Gospel of St. Matthew. In addition to the instruction thus given to the catechists and schoolmasters in common, I have for some time been giving to the latter additional lessons from four to five in the afternoon of Monday, Wednesday, and Friday, on the Lord's Prayer, together with Geography. On these afternoons, they receive a lesson from the Moonshee of the Institution in Tamil grammar and Tamil arithmetic, the latter being a branch of education which attracts larger numbers of children to school than almost any other, and which is, nevertheless, too often neglected by our Christian teachers. In order to prompt them to diligence in these their private studies, we have lately drawn out a plan of examination, which they must qualify themselves to pass before a certain fixed time, if they wish to retain their appointments, and another to be submitted to as a condition of their rising from the grade of schoolmaster to that of catechist. The former is confined to the first Six Articles, Bible History, and the ability to expound, in a familiar style, the Creed, Lord's Prayer, and Ten Commandments; the latter embraces the Articles, and a thorough knowledge of Bible History, the abridgment of the Creed in Tamil, as referred to above, together with the Christian Evidences. By these means, I trust in time, with the blessing of God, to make the agents I have far more effective than they are at present.

### *Signs of Progress—Self-Denial.*

But perhaps the best proof that they are beginning to feel the value of Christianity will be found in their increasing liberality, seeing that the love of gain is almost the only motive which prompts and rules their actions

whilst in their heathen state; and therefore that self-denial, in a pecuniary respect, is the most difficult of Christian graces for them to practise.

As an illustration, I may refer to the amount contributed at two meetings held during the past year—one in January, in behalf of the Tinnevelly Branch Bible, Tract, and Religious Book Societies, and the second in July, in behalf of our local Gospel Society. The total sum raised by the natives alone on these two occasions amounted to no less than rs. 289 8 9.\* I have purposely excluded the sum collected at the Sunday offertory, viz., rs. 170 12,† because I am unable to state precisely the proportion given by the natives, and that given by stated or occasional European attendants in Church. Putting this sum aside altogether, it appears that 1,600 poor Shanars in Tinnevelly have in one year presented to the cause of the Gospel an offering equivalent to £28 19s. Surely, when we consider how lately they were the bond slaves of Mammon, knowing no other motive but the love of gain, and that they are for the most part poor men, earning a scanty livelihood by the most exhausting toil, we may regard these instances of liberality as proofs of their sincerity, and tokens of their gratitude for the blessings of the Gospel. Can those who enjoy the inestimable privilege of living in a Christian land see the efforts made by these their fellow-Christians for the furtherance of their common faith, and refrain from coming forward to help and encourage them by their prayers and their benefactions?

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## MISSIONS IN THE PACIFIC.

### MELANESIAN MISSION.

IN a letter from the Bishop of New-Zealand:—

One day's pleasant sailing down the trade wind brought us to Apia, in the Island of Upolu; a spot of deep interest to all Missionaries, as the burial-place of the few remains which could be recovered of the body of John Williams. They lie in front of the large chapel, where a simple tablet records the time and manner of his death. That grave, so strangely marked, as being neither a cenotaph nor a tomb, will be visited with feelings of respect and gratitude by many who have learned from his Missionary enterprises, and still more from the narrative of his death, what Christian Missionaries ought to do and suffer for the heathen. You have already seen that the effect of his example has not passed away; but that from his former stations of Samoa and Rarotonga, a faithful band of native teachers has gone forth to risk their lives, and in many cases to lay them down, for the Gospel and for Melanesia.

Among our first visitors on board the *Dido* was Mr. John Williams, the son of the Missionary. Though following the secular calling of a merchant, he was not unmindful of his father's example, but maintained at his own expense a boarding-school of thirty native girls, whom I examined with the greatest interest, and was struck with the evident proofs of the maternal care which Mrs. Williams had bestowed upon them. When I saw that excellent lady among her Samoan maidens, leading some simple hymn, or showing me with real pleasure their specimens of writing or needlework, I could not fail to hope that her life might be prolonged in a work so vitally important to the future stability of the Samoan Mission. But so wonderfully are the domestic interests of life linked together, that I never saw her

\* i. e., £28 19s. 1d.

† £17 1s. 6d.

again till I arrived in Sydney with my island scholars, in 1853, and there renewed my acquaintance with her husband on the very day on which he was watching over her death-bed. When I had offered to him my assurance of condolence, and encouraged the Christian hope which sustained him under his sorrow, I led him to the window of his house, and pointed out to him our three Erromango boys playing on the Green below : as a proof that there is no season so dark, and no events so terrible upon earth, out of which God in his mercy will not bring forth light and comfort. It was, indeed, a comfort to him to know that Erromango was at length yielding to the influences of the Gospel.

During our stay at Apia, we received many acts of civility from Mr. Pritchard, formerly Consul at Tahiti, and now holding the same office in Samoa. In company with him and Mr. J. Williams, it seemed as if the whole of the great family of Polynesian dialects was brought into one field of view, for we could compare notes on every language spoken between New-Zealand and the Marquesas, with the exception of Tonga, which was not represented in our Polyglott Committee. The general similarity of all these dialects of New-Zealand, Rarotonga, Tahiti, Samoa, and the Marquesas, was brought before the mind in rather unpleasant contrast, with the broken fragments of languages having scarcely a word in common, which we were led to expect in our field of labor in Melanesia. The progress of the Gospel seemed to have run like lightning from east to west, along the connected conductor of the great Polynesian language, and then to have been arrested for a while among the mingled races and shattered dialects of the Western Pacific.

A day was spent in examining the Central Missionary Institution at Malua ; where twenty-five young men, and as many boys, were receiving an education to qualify them to act as native teachers. It seemed to be understood that any one of the elder scholars would consider himself honored by being invited to go forth as a Missionary to the Western Islands. Among the body of instructors was one, a most intelligent man, a native of Rarotonga, who had returned from an unsuccessful Mission to the southern end of New-Caledonia. He had remained there at the peril of his life, and only left his post when his superiors considered it useless for him to remain. The similarity of the New-Zealand and Rarotonga dialects enabled me to hold much communication with him, and a delightful day was quietly spent in receiving instruction from him in the language of New-Caledonia, by means of one of the books obtained from the printing-office, which had been drawn up by him. From one of the English managers of the Institution, who had himself been a Missionary in Tanna, I also obtained much valuable information and advice.

During our stay of three weeks at Upolu, I took many pleasant excursions, and saw many of the resident Missionaries, from whom I received the greatest kindness and hospitality ; and I was much interested in seeing the manner in which they had arranged and distributed the various parts of the work, so that all might be blended into one general result. Most of the district stations had their school, either of boys or girls ; all intended to serve as feeders to the central institution at Malua. Perhaps the most interesting event to me, was the unexpected meeting with one of the patriarchs of the South Sea Missions, who sailed from England in 1800, and landed and spent the night on shore in New-Zealand in the same year, fourteen years before the arrival of our first Missionary. By his description of the place, the ship must have anchored off Coromandel Harbor. Mr. Wilson was certainly the first Missionary who ever slept on shore in New-Zealand ; or rather, as he himself corrected the expression, "I cannot say I slept ; they made too much noise."



## A MISSIONARY EPISCOPACY.

*Substance of an Address by the Bishop of New-Zealand, at a meeting of the Society for the Propagation of the Gospel in Foreign Parts, held on the 19th July.*

“His residence, of 12 years in New-Zealand,” the Bishop remarked, “had made him acquainted with the best places for fern roots and the haunts of birds and fishes; so that he was better fitted than another for trying the experiment of a self-supporting Episcopate. Lest it should be supposed that the alteration in his financial position would make an alteration in his determination to go back to New-Zealand, he wished to state most clearly and distinctly it was his intention, God willing, to return to his own Diocese, and to maintain himself there by digging, or by begging, or by both. For one thing he was thankful, that his services were no longer needed by her Majesty’s Government, it having pleased God, by the exertions of his excellent friend, Sir George Grey, to restore New-Zealand to a state of perfect tranquillity. The Temple of Janus was closed, and the doors of the Treasury were closed upon him. It would have been an advantage if the closing of the Treasury doors had been prospective instead of retrospective, because it was rather inconvenient to find, on the 30th of July, 1854, that his salary had come to an end on the 31st of March, 1853. From reading the debates and the propositions of some Liberal members, he was led to inquire whether he could safely accept so large a sum as £600 a year; so he asked an officer what amount of military protection could be afforded by the sum of £600 a year. The answer was, about a corporal’s guard; and that satisfied his mind he could not do wrong, under all the circumstances, if he accepted as much pay as was given to a corporal’s guard in her Majesty’s service. And this brought him to the plain, simple question—was it or was it not true that one pound spent in religion was worth a thousand spent in war? It had been stated that the Kaffir war cost three millions. That was about six times as much as the whole Church expenditure in New-Zealand during forty years, which had the effect of converting the whole native population to the faith of Christ, of adding a new colony to the British empire, and an important branch to the Church of Christ. The idea that all works ought to be done by the government must come to an end once and forever; and that led him at once to direct the attention of the meeting, first to the position of the heathen world, and next to the mode in which the funds for evangelizing them might be supplied. There was no less than 500,000,000 of heathens, or five-ninths of the whole human race, actually accessible to influence from those branches of the Church of England which were planted in our colonies, and to whom it was their duty to give the blessings of the Gospel. He wished to show how easy it was to carry out this almost appalling work of the Church of England. First, the parochial system must be carried out in full in England. The missionary operations must be brought to bear in every hamlet and village, upon every street, and lane, and alley in the towns; and then this country, being reinforced and actuated by the vivid principle of true Christianity, would send streams of light throughout the whole world.

“Supposing every parish so constituted that every Minister should know his sheep and be known by them, and no Minister should have more than 1,000 souls under his charge, and supposing he should go to his people, over whose minds he had obtained that influence, and apply literally the text of the widow’s two mites, if every one gave only a farthing a week—for two mites made a farthing—that would be a shilling a year, and 1,000 shillings would be £50. And supposing there were 10,000 parishes in England, there would be 500,000, enough to double the incomes of all the Missionary Socie-

ties of the Church of England. It might startle them, but if he were asked what he would do with £500,000 so raised, he should say establish 1,000 Bishoprics, with £500 a year each. God forbid that he should magnify his own office. His reason for saying that a Bishop should be the first man to set his foot in a new country was, that upon the fundamental principle of every tree created having seed within itself, every Bishop was able to create about himself a native ministry adequate to do the whole work of the country. The predecessor of the most reverend prelate, in a letter addressed to him before he left England, said, "I consider New-Zealand as a centre for diffusing streams of light over the islands of the Pacific, as a centre by which nations debased by bloody and barbarous superstitions may be blessed with light." He had seen many things in his own time. Might God grant that the prophetic words of the holy man might be abundantly fulfilled."

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## INTELLIGENCE.

### CHINA.

THE last overland mail brings accounts from Bishop Boone, which throw into great confusion all our past conjectures as to the result of the insurrection, in a religious point of view. The following is an extract from a letter, dated Shanghai, 27th June :

"The city is still in the hands of rebels, and the prospect of trade is not promising.

"The only matter of public interest that has transpired, since the last mail, is the visit of Mr. McLane to Nanking, in the U. S. steamer *Susquehanna*.

"This visit to the head-quarters of the insurgents has served further to develop their policy and views ; and the information we have obtained does not encourage us to expect much from our intercourse with his 'Celestial Majesty.'

"The name of Nanking has been changed from Nan-King, 'Southern Capital,' to Tcen-King, 'Celestial Capital.' Hung-sen-tseum is the Celestial King. The Eastern King, Tang, has added to his other titles that of 'The Holy Ghost, the Comforter. Mr. McLane says, that judging from proclamations, and from all he saw and heard, he thinks it is the design of Hung-sen-tseum (if he be alive, and if he is not alive, of Tang, who countersigns all the State papers, even those which confer appointments on himself,) to set up this as a fourth dispensation, supplementary to that of Jesus Christ. He thinks they have got hold of the idea of the Millennium ; but that H. S. T. intends to set up a new dispensation, I think there can be no doubt. This is plain, from

the Trimetrical Classic, where he says of himself, 'God has set up his son, *i. e.*, Hung, to endure forever; to defeat corrupt machinations, and to display majesty and authority; also to judge the world, to divide the righteous from the wicked, and consign them to the misery of hell, or bestow on them the joys of heaven. Heaven manages everything—heaven sustains the whole. Let ALL beneath the sky come, and acknowledge the new monarch.'

"This is fearful power for any mere man to claim, that of judging the world, and dividing the righteous from the wicked.

"The authorities at Nanking acted quite up to this high claim of their leader being the universal monarch. In answer to a communication from Captain Buchanan, they objected to the use of names of countries, as the United States, England, &c.; would not recognize him as captain of the ship he came in; exhorted him to submit to Thaie-ping, and then he could have the dignity and happiness of being an officer in truth. They said it was very well for the 'Brethren from afar' to come; but when they came, they must bring offerings, using the characters that are used for the presents of the three kings, to the infant Jesus. The impression of those who went into the city was, that they would insist upon an acknowledgment of the claims of Thaie-ping-wang. They showed not the slightest disposition to inquire into the faith of the 'Brethren from afar;' but, on the contrary, great anxiety to let them know what they believed. An officer with whom the Rev. Mr. Culbertson had some intercourse, told him, with much impatience, 'I know you did not know anything of this before; but now I have told you, you *do know*'—implying no excuse would be received for ignorance, after such an enlightenment.

"This officer left Mr. Culbertson, went away abruptly, ordering him to be detained. Mr. Culbertson was of the opinion that he would insist upon his doing obeisance to Thaie-ping-wang; he therefore refused to await his return. It seems a great pity that he did not test the thing fully; though certainly no one can blame him for escaping from so very awkward a position.

"There seems to be no room to doubt that a theocracy is set up—politics and religion are completely blended. All who disbelieve in Thaie-ping-wang's claim are to be treated as 'demons,' (a favorite phrase with them,) and to be put to death as traitors.

Hung is the younger brother of Jesus, God's second natural son ; and his prime minister is the 'Holy Ghost, the Comforter.' Can the Commissioners of England and the United States form a treaty with a man who claims such titles as these, and who sends the 'Holy Ghost' to sign as secretary in his behalf?

"The English Plenipotentiary, Sir John Bowring, and their Admiral, Sir James Stirling, are both at present in Shanghai. Sir John Bowring seems perfectly convinced of the fanatical character of the insurgents, and that it is all in vain to expect anything from them as Christians. The English have sent two steamers to go above Nanking in quest of coals.

"It is to be hoped when these steamers return that we shall have more definite information how these disciples of the 'Younger Brother' will treat those of the 'Elder Brother,' in case these latter refuse to acknowledge the claims of said younger brother. This is a question of great importance to us, for we may hear of the fall of Pekin any day, and then the mandarins all over the empire may submit to the rule of Thaie-ping-wang ; and we should have a visit from him at Shanghai very soon under these circumstances.

"The mandarins, however, may refuse to give up, even if Pekin does fall into the hands of the insurgents. In that case, the new state of things will be introduced more gradually.

"We may expect very stirring times in China, and we should have a strong Mission—many single men, or men willing to act, according to the apostolic injunction, as though they had no wives ; well versed in the general language of the country, and ready to take their lives in their hands, and go anywhere on a moment's notice.

"We are in a crisis calling for much firmness and prayer. Surely our brethren at home should be stirred up to prayer, in view of the state of things in which we are here.

"I cannot but regard it as a glorious seed-time, but we cannot say how this seed may be watered ; yet God will direct according to His infinite wisdom ; and it is ours to see to it that the seed is sown ; that there are faithful hands here to sow it ; and that the whole Church is watching and praying, that the seed sown may bring forth abundantly to the glory of the great Lord of the Harvest.



“The members of the Mission are well, with the exception of Miss Fay, who has had some severe attacks of spasm, but who is now about again; and Mrs. Nelson, who has suffered from fever and ague.

“The climate affects me just as it did before my visit to the United States; the electrical changes which accompany the changes of temperature, as the change of the monsoon, cause me much nervous excitement and great distress.

“I will endeavor to keep you informed of everything that affects our present state and future prospects.

“P.S.—I may mention one incident that occurred while the *Susquehanna* was on her way to Nanking, as showing the character of the insurgents. While the steamer was lying off the fortress, at the mouth of the Grand Canal, a high officer who came on board mentioned in conversation, that he himself had seen Jesus. Captain Buchanan expressed no surprise, but asked him if he had been up to heaven, or Jesus down on earth, when he saw Him.

“This officer spoke of this just in the same manner and tone as he did of other matters, and as though he expected to be believed. No doubt their followers believe them when they make such statements, and this emboldens them to tell foreigners. I am afraid they will find us a sadly unbelieving set; and then comes the question, will they allow us to express this unbelief to the people; in other words, to unmask the imposture? Hung will be a peculiar impostor, if he does, without a fight first had.

“I am becoming much interested in an endeavor to introduce singing into our Chinese worship. Our long, common, and short metre tunes do not suit. Chanting, I think, is the thing, and perhaps the Gregorian chant the best. Do send me a good supply of these chants.

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#### ATHENS.

ADVICES have been received from the Rev. Dr. Hill, dated Athens, 26th August, from which we make the following extracts:

“We are, for the first time since I have been in Greece, visited with the cholera. It has not, indeed, reached the capital, except a few sporadic cases; but the Piræus, which is one great ar-



tery, has suffered, and is still suffering, from this dreadful visitation, in consequence of the great number of French troops quartered there. Lately, it attacked also the English regiment, and they have lost upward of 150 of their number.

“In consequence of the sanitary measures which were adopted by the public authorities, by which all communication, except such as were absolutely required by the public service, was cut off between Athens and the Piræus, I relinquished my services on Sunday mornings. The greater portion of the inhabitants of the Piræus have abandoned the place, as the disease had become epidemic; and out of a population of about 5,000, there are not left more than 800, and these of the poorer classes. There are about 5,000 French troops encamped and living there. The English soldiers have been sent (the larger portion) to Mount Pentilicus.

“A great panic has taken possession of the Greeks of Athens, who are dreadfully alarmed at the mere mention of cholera, having never experienced its effects, and the city is almost deserted.

“Syra, and one or two other islands, are suffering from the disease, and in consequence our supplies are nearly cut off. We trust, however, in the mercy of God, that this scourge will soon pass over. In the meanwhile, we have every reason to be thankful that it is as well with us as it is; for ‘no plague has come nigh our dwelling’ up to this moment.”

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#### ANNUAL MEETING OF THE BOARD.

THE Annual Meeting of the Board of Missions of the Protestant Episcopal Church will be held in St. John's Church, Hartford, on Tuesday, October 3, at 3 o'clock, P. M. The Annual Sermon will be preached on Tuesday evening, by the Rev. Samuel Cooke, Rector of St. Bartholomew's Church, New-York. The Holy Communion will be administered on Wednesday morning.

A Missionary meeting will be held on Wednesday evening, at which addresses may be expected from Rev. Drs. Hawks and Tyng, the Rev. Mr. Woodward, late Missionary to Oregon, the Rev. Mr. Hoffman, Missionary to Africa, and others.

A full attendance of the Board and of the friends of the cause is desired, as measures of interest and importance will require attention. It is the closing of a year of cheering interest and encouragement to both Committees, and, as we trust, but the beginning and earnest of better things in years to come. For this, let all who love the sacred cause devoutly pray.

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## OCCASIONAL MISSIONARY PAPER.

No. 5 in the series of these papers is now being published, and will be sent out throughout the Church as rapidly and as extensively as possible. This paper is double of the size of those already issued, embracing a map of Shanghai, showing position of Mission buildings, &c., &c. The paper contains, also, a map of Africa, with statistics, engravings of Mission buildings at Shanghai and at Cavalla, with the most recent intelligence from all our stations.

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*DEATH OF BISHOP WAINWRIGHT.*

IN the sorrow which fills the hearts of the Christian community, and especially of the members of the Episcopal Church, we deeply participate. The relations existing between the Foreign Committee and their respected and beloved Chairman, now removed from the scenes of toil in which he was most unsparing of himself, and most laborious in the service of Christ and of His Church, have ever been of the most pleasant character, and most sincerely do we mourn over his departure. May God mercifully overrule this affliction, making His people more in earnest in regard to their own salvation, and quickening their desires and efforts for the extension of that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

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## ACKNOWLEDGMENTS.

## FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Aug. 15, 1854, to Sept. 15, 1854:—

## Vermont.

Brandon—St. Thomas's,  $\frac{1}{2}$ ..... 5 00

## Rhode Island.

Providence—St. John's, 2 members of Philan. Soc., ed. Harriet Robeson and Lydia Godfrey, Af..... 50 00

## Connecticut.

Bridgeport—St. John's, private contributions to Africa, viz., Rev. G. S. Coit, \$10; Mrs. W. H. Noble, \$5; A. Hamilton, Esq., \$5; Miss Wing, 50c..... 20 50  
Hartford—St. John's, ..... 82 68  
Naugatuck—St. Michael's, Af... 11 00  
New-London—St. James's, Chi., 100 41 214 59

## New-York.

Brooklyn—Christ Church, S. S., Chi..... 25 00  
Esopus—Ascension,  $\frac{1}{2}$ ..... 7 00  
Fishkill Landing—St. Ann's, \$10 and \$240..... 12 40  
Fordham—St. James's, \$22 10; Miss S. O., \$3, Af., by C. C. H..... 27 10  
Hempstead—St. George's, Gen., \$15 69; Af., \$5..... 20 69  
Little Neck—Zion, (and Rector,) \$23 96; S. S., \$7 54..... 31 50  
Morrisania—St. Paul's, Af., by C. C. H..... 45 06  
Presq'ile, \$11; and a little girl's gift, \$2 21..... 13 21  
Ulster—Trinity..... 30 00  
West Farms—Grace, Af., by C. C. H..... 34 17  
Yonkers—St. John's, a lady..... 1 00 247 13

## Western New-York.

Le Roy—St. Mark's, by Rev. G. H. McKnight, S. S.,  $\frac{1}{2}$  Af.,  $\frac{1}{2}$  Chi..... 21 00

## Pennsylvania.

Brownsville—Anonymous.  $\frac{1}{2}$  for Miss E. G. Jones, Chi.;  $\frac{1}{2}$  for Orph. Asy., Af..... 5 00  
Lewistown—"Little Charlie," for Africa..... 1 00  
Lower Dublin—All Saints'..... 43 08  
Philadelphia—Family subs., to Bp. Payne, scholarship, Af., by Rev. Dr. Vaughan..... 60 00  
Miscellaneous—"M. L. W.," Af., Rev. R. Newton, for account of Cape Palmas Female Orph. Asy. Assoc..... 534 13 648 21

## Delaware.

Claymont—Mrs. John B. Clemson, sixth ann. paym't, ed. "David Lewis, Chi."..... 25 00

## Maryland.

Frederick—All Saints', Bishop Payne's Mission..... 5 00  
Georgetown, D. C.—St. John's, Chi., \$30 25; a Lady, do, \$10, per Rev. J. D. Powell... 40 25  
Washington, D. C.—Trinity. col'd S. S., Af..... 22 00 67 25

## Virginia.

Berryville—Clarke and Wickliffe Parish, Ladies' Sewing Soc., ed. "Betsy Peachy," Af .. 20 00  
Hanover Co.—"Master F. P.," fruits of self-denial, for Rev. Mr. Nelson's sch., Shanghai..... 1 00  
Leesburg—St. James's, several members, friends of Miss C. Jones, Chi., for day-school, do..... 100 00  
Lexington—Col. F. H. Smith, Chi..... 10 00  
Loudon Co.—Lovettsville, Miss Bettie Clapham, for Margaret Mercer, \$10, and John Johns, \$5, scholarships, Af., 15 00  
Warrenton—Mrs. Margaret H. Wallace, Chi..... 10 00  
Miscellaneous—Wood Bouldin, Esq., by Messrs. Barkdale & Read, private, for Miss Baldwin, Athens... 120 00 276 00

## North Carolina.

Newbern—"For Bp. Payne's Mission, from one who would contribute her mite"..... 5 00

## South Carolina.

Beaufort—St. Helena, Ladies' Miss. Assoc., Greek Miss., \$78; Af. do., \$50; Church offerings, Af., \$12 50, and \$27 50..... 168 00  
Bluffton—St. Luke's, \$12 57; a member, \$24 28..... 36 85  
Charleston—St. Paul's, \$31 50; Sew. Ass., \$5..... 36 50  
Miscellaneous—Rev. Arthur Wagfall, for Rev. T. C. Pinckney, Af..... 20 00 261 35

## Kentucky.

Louisville—Arthur & Goldsborough Robinson, each \$5, for Miss C. Jones, Chi..... 10 00

## Ohio.

Cleveland—St. Paul's, S. S., second annual payment, sup. two pupils, Cape Palmas... 50 00  
Cross Creek—St. James's, by Rev. H. Hollis, Af..... 5 00  
Cuyahoga Falls—St. John's, Af... 5 00  
Gambier—Rev. S. French, Chi.,  $\frac{1}{2}$ ; Af.,  $\frac{1}{2}$ ..... 10 00 70 00

## Miscellaneous.

"C. C. H.," for Af..... 7 62  
Total, Aug. 15, to Sept. 15, 1854..... \$1,908 15  
Total, June 15 to Sept. 15, 1854..... \$5,986 47

# ANNUAL SERMON,

*Before the Bishops, Clergy, and Laity, constituting the BOARD OF MISSIONS of the PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, preached in St. John's Church, Hartford, on Tuesday evening, October 3d, 1854, by the Rev. SAMUEL COOKE, Rector of St. Bartholomew's Church, New-York.*

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“His name shall endure forever—His name shall be continued as long as the sun—and all men shall be blessed in Him—all nations shall call Him blessed.”—PSALMS, lxxii., 17.

THIS is one of the great prophecies which concern the Messiah and His kingdom. We need not pause to state, much less to settle, the questions which have been raised as to the *primary* application of the words of this Psalm. That they may point to Solomon, and find in him a partial fulfilment, is perhaps probable—that they pass beyond him, and touch one “greater than Solomon,” is, as we read the record, certain. In the fulness of this faith we shall speak, having now no words for those who question the application. The text has its place in the line of great prophecies which tell of the Saviour and His work—prophecies which open a future to *us* as they did to the Jew, and bid us look onward to things that will be hereafter. Many of these prophecies—especially those upon which the Jews of old lingered with tearful hope—centre upon the great fact of the Incarnation, and upon events which more immediately surrounded the first advent. That fact and those events

now belong to history ; we view them in the light of the past, and hence the prophecies which point to them have not the depth of interest which marked the period of expectation. The writing has been fulfilled, and the seal is set. But there are other prophecies in the great chain which concern the days yet future ; they are lights, which, from their high places, penetrate the dim unknown, and steal from the coming ages a little of the mystery that sleeps in the darkness and the silence. Why should not the Christian find in these unfulfilled prophecies what the *Jew* found in those which tell of the Messiah's coming—something to cheer, and strengthen, and encourage ? Are we to read the glorious things which are written concerning the Church and the world in coming times—the breadth of the future empire, and the completeness of the final victory—are we to read these things in sanctuaries and in closets, week by week and day by day, without thereby adding strength to strength, and power to power, and patience to patience, as we struggle to do the will of God ? The text points to a period more blessed than our own, asserting at once the perpetuity and the extension of Gospel truth and Gospel institutions—how this name, which we revere, is to endure like the sun, and this faith which we preach is to spread—both living amid decay, and carried along upon the swell of centuries to a final and complete triumph. Are we to live and labor for the Master as if no such promise had place in the record of eternal truth ?

Under the shadow of the text I shall propose two or three points which seem to me to belong to the great subject of Christian Missions. The first point is this: THE CHRISTIAN RELIGION IS A RELIGION FOR THE WHOLE WORLD. Such it is *in design*, and such it is *in the power of its*



*principles.* As to design, but few words need be spoken. The Gospel is a remedial system: the sin-ravages, which it assumes to cure, are as broad spread as the race of man—having source in the common parent, and extending with the population, regardless of time and place. The remedy has designs as broad as the plague. The Saviour came *to* the world *for* the world—contemplating the redemption, not of a single continent, nor a single generation, but, as He himself again and again expresses it, “the world.” And while, in a certain sense, He was “not sent but unto the lost sheep of the house of Israel,” while within the narrow boundaries of a province, He lived the life, taught the truth, and died the death, which give power and substance to the Gospel scheme; He fails not to assure us, that while He wrought under the shadow of the old covenant, and in the midst of the chosen people, the work was for the establishment of another covenant and a wider realm. “All nations shall call Him blessed.” Hence, in the great miracle of the tongues, when the dwellers in distant countries heard, each one in his own language, the words of salvation, we find the promise and the law of extension; here, in the first sermon that was preached, the invitation, “Come, and be saved,” was given “to all that were afar off.” It is manifest, without another word, that, in the design of God, the faith which His Son came into the world to establish, is a faith for the world—for all who are born in sin.

And what is true of the Christian religion in its design, is true of it again *in the power of its principles*: they embrace the whole world. In them we find none of the narrowness of place or period; they are as wide, and as strong, and as true, as the laws of

nature. There is no condition of humanity which these principles do not reach, no form of life that is beyond their application. They deal with human nature itself, and that nature must change ere they can cease to have power over its wants. Since the day when the Christian faith began its work, man has been busy with himself. In many respects he is not now what he was then. In his social, and moral, and intellectual state, change has followed change; spreading away from the old centres of life and thought, he has found new paths for his feet, and new truths for his head; continents have opened before him; great principles have been discovered; light has been thrown upon dark places; the fallen nature, goaded by its own cravings, has sought long and found much; while, as one of the results of this progress, the human character seems almost invested with new elements, as it shapes under the pressure of the new order of things. How unlike, in many of its great relations, is the world of to-day to the world into which the Saviour was born—how much that was real and true then is unreal and untrue now—what fusions and recastings have been seen; the great mass laboring all along, and heaving with the throes of revolution! Truly, in one sense, the words of prophecy are well-nigh fulfilled—the earth is already “new.” But with all this change, the Gospel, alike in its doctrines and its institutions, has the same full and direct application to man’s interests and wants now that it had at the beginning. We, with all that we have done, have not originated a form of life that puts us one step farther from an interest in, and dependence upon, the system of Christianity. There is the same close and vital application of that system to our concerns that marked its complete adaptation to the condition of the first generation to whom

its truths were preached. Time and change have not touched us here. Permit me, moreover, to observe, that, as far as I remember, this truth has not had its appropriate place in any treatise upon the evidences of Christianity. That a high place should be assigned to it, no earnest thinker will deny. What power less than the power Almighty could frame a religion for the world—a religion without the marks of time or place—a religion so deeply and closely fitted to human nature, that that nature, in all the breadth of its wanderings and the power of its changes, cannot weaken the tie—a religion, that amid the revolutions that have swept down all besides, has proved itself able to survive all vicissitudes, and to do what it promises to do for man, regardless of conditions, and unmindful of time? What being, less than God Himself, could have moulded such a system, anticipated its necessities, and gifted it with immortality? Do we not know, even to demonstration, that if this work had been of man, it would have been filled with the thoughts, and just suited to the wants, of that particular age; that its views of man would have been confined to man as he then appeared, and its plan of relief to man as he then needed—that these time and place marks would have covered it, and stamped it as unfit for use beyond the century of its birth? Thus it has been with all other systems, whether of philosophy or of religion—filled with the mere thoughts and wants of the generation, the world outgrew them, and they were soon forgotten. Thus must it have been with the Christian faith, if an intellect human, and having the stamp of the age, had shaped its theory and developed its life. What was cause and effect in all other systems would have been cause and effect in this. Now, with what power infidelity would turn upon us, if either of two

things were true! First, if the plan and principles of the Christian religion betrayed a provincial mind—hued by the views, and seeking to relieve the sins and sorrows peculiar to the age or country; and second, if, in the progress of time, these principles had been unable to meet the new and varied features of life, and apply themselves with constant power and effect, “This”—would be the infidel’s taunt—“this is your religion for the world!” But as neither of these things are true—as the reverse of both is true—why should not we turn upon him, and give the truth its power? If told, that we as Christians believe too much, what shall we say of that credulity which affirms that Christianity is of man, and that man has thus made a religion which the world cannot outgrow? The constituents of man’s work, as tested in other forms, are wanting here; but here are the constituents of God’s work—truth without time, power without place—both rising and living above the wasting vicissitudes of earth, ministering to the fallen nature in all its forms and periods, and thus pledging themselves to a future work, more extended and more glorious.

The second point upon which we touch is this: CHRISTIAN MISSIONS ARE THE HIGHEST FORM OF BENEVOLENCE. “All men shall be blessed in Him.” The considerations which belong to this truth are too numerous to be stated—the work here is mainly one of selection. We use the word benevolence in its broader signification, not merely as wishing well to others, but as *doing well for others*. The will and the act are both included in the now common use of the word. We are to consider, then, first of all, that in the work of Missions *we have the form in which it pleased God Himself to manifest His benevolence*. He



sent His Son into a world of ignorance and sin, and the truth then and there communicated is the very truth which we, in the work of Missions, send again to those who are ignorant of Christ. In this was manifested the love of God, and here are we to find the great evidence of that love. "God so loved the world, that He gave His only-begotten Son." When, then, infinite wisdom and infinite love counselled together how best they could move for the uplifting of fallen man, here, in the sending of the Son, is the form which they assumed. This is God's great expression of His own benevolence; and how is it possible for us to give a higher form to ours, than by seeking to do good to others *in the way* which God declares to be His? Can it be that *His* way is not the truest and the best—can it be that we can devise another way of working, that will touch deeper places, and secure higher blessings? If, then, we seek other ways, to the partial exclusion of this, what less do we thereby affirm, than that we know better than God how to labor for human good? He thought upon man in his miseries, and conceived a plan for man's salvation; He sent His Son into the world to announce and perfect that plan; the Son, under His own awful commission, sent others to publish the story of life eternal; and here, at this point of time, are we commanded to take up the work, and send along the message of the great salvation. Is there any higher work for us, seeing there was no higher work for God—is there a sphere of action into which human faculties can be cast that has the promise and the rewards of this? A way first opened by the mighty power of Him who sitteth upon the throne—then hallowed by the incarnate Son, as He touched and shaped it for the coming multitude—then consecrated by the everlasting Spirit—three persons,

but one God—travelled, first by apostles, and since by holy men of all ages—leading out from this world with its time and its miseries, to another with its eternity and its glories—what better work can life bring to us than that of showing the stranger the path, and guiding the wanderer into the lines of salvation? This is the work of Missions, and he who excuses himself from this work, under the plea that he has *something greater to do*, must have views of his own calling and capacities as absurd in their folly as were ever dreamed. When, then, man seeks to do good to others, and asks, as he will, how he can best labor for the end, let him remember that he may mingle his work of charity with that of Deity, and find contentment in the truth that thus it pleased God to manifest His own love.

But this is not all: Christian Missions are the highest form of benevolence for other reasons. We possess many things which we cannot share with others without injuring either ourselves or them—often both. Viewing the world at large, we shall be impressed with the truth that we have many blessings, into which we have grown by a long course of preparation, but which other nations cannot share with us. For instance, our system of civil liberty, manifold as are its privileges and blessings to us, is a system that we could not teach and transfer to other lands in the present state of their population. These countries are not prepared for it; and the fear is not groundless, that what is our blessing would, under the circumstances, prove their curse. Were we to go into the details of our social state—numbering our blessings—we should find two truths: first, that there are many things which we could not afford to give to others; and next, that

there are many things which it would be neither wise nor kind to attempt to transfer and transplant. Our religion is open to neither of these objections. The blessings which we hold are not lessened by diffusion, while there is a common preparation for the reception of Christian truth, which, under any circumstances, makes that truth a blessing. Here, then, is the field for a world-wide benevolence—the dissemination of Gospel truths, and Gospel institutions—the imparting of the richest blessings which we possess to those who have them not—this, without robbing the giver, while they meet the immediate wants of the receiver. In this connection we will add, that after the work which sin has wrought—the broad and deep lines which it has drawn between the members of the human family—we see no way of restoring the law of universal brotherhood save the way which Christianity opens. In the great Gospel principles, which lift us above all the distinctions which we have originated, in the laws and hopes of the common redemption and the common salvation, must be found the power that can draw together the scattered links of the great chain, and pour along its again unbroken circle the electric tide of sympathy and of love. There is no other common ground for our humanity—there is no other oneness for the human race; we may think well and speak kindly upon this point, but oh! the power that can oversweep and bear down distinctions, persuading us of that which *alone constitutes a man*, and ever pointing to the Eternal—this power belongs to Christianity alone. The unity of the vast family of man was a truth which the Roman uttered in days of old, and which now lives in declarations and constitutions; but the truth, with its adjuncts, finds its strength in nothing less than the one divine revelation. Where is

the other system that can uphold a great work of diffusive benevolence, and shield that work, in every step of its progress, by the might of its principles?

But we hasten to remark again, as another reason why Christian Missions are the highest form of benevolence, that THEY ESPECIALLY CONCERN THEMSELVES WITH THE ETERNAL INTERESTS OF MAN. They touch the great evil, and provide for the great want of the race—the evil of sin—the wants of an immortal soul. Viewing man in his relations to God, and to another world, they seek to provide for these relations, under the persuasion that they alone give power and consequence to life. We would not decry by comparison other ways of doing good. There is misery enough in the world to cause us to rejoice in any rational effort that looks to its relief. He who with willing hands supports, if it be but for a moment, the burden under which a brother bends—lifting it just long enough for that brother to regain his breath—has done something for himself and for the world. In this awful accumulation of physical ills, we find a demand for sympathy and aid which cannot be disregarded—which must be met. Our religion itself deals with *the body* as well as with *the soul*; and we labor under the shadow of some of its noblest declarations when striving to supply the wants and ease the miseries of the flesh. This was a part of the work of the Son of God Himself. Under the law, then, of Christian charity, not less than under the impulse of natural sympathy, there is work for us in the dim and dark places, where gather the sons and the daughters of poverty, disease, and crime. It is for Christian hands to hold the taper that glimmers in hovels, and cellars, and garrets, and see what it reveals



as its rays strike pale faces, young and old. There is a place for the disciple of Him of Nazareth in the complicated scene of wretchedness which the world presents, and that scene suggests and enforces duties and responsibilities which are ours as a part of that human nature there pleading with its voice of woe. But when all this is fairly considered, and we have done what we could for the relief of the body, are we not conscious that the greater work has been left undone? We may have ministered to hunger—we may have checked the ravages of disease—we may have brought comfort to the threshold, and joy to the heart—but can we forget that these beings, like ourselves, have eternal interests, and that these are greater than all the others? They may suffer here—'tis but a little time, for suffering knows how to make an early grave; but the soul has wants and woes which death can neither limit nor relieve. What have we done for them, if they pass on into the eternal, to meet its laws and retributions, without knowledge of or hope in Christ? What will all things else profit them, if they lose their souls? In the light of this question we see how high is that form of charity which seeks for the soul. We see how limited and imperfect must be our efforts to do good to others, unless, in their hunger, we bring to them the bread of life, in their nakedness the garment of salvation, in their sickness the Physician of souls. Nothing here can meet their wants; all else is but for a season. Here, then, is the greatness of Christian Missions as a work of benevolence; they overpass the accidents, and seize upon the constituents of life—they plan and labor for the soul; the results of that labor mingle with the things unseen and eternal. And while they bear with them the highest blessings for time—while they carry along the treasures of civiliza-

tion itself, and impart them to all the varied economies of life, bringing comfort, and happiness, and order, and virtue—they also enter the sublimer realm of spirit, and deal with man in his relations to God. With the history of the Creation and the Fall they connect the plan and work of redemption, uncovering the facts out of which grow the laws which control our being. To “the truth as it is in Jesus” attaches a power which enlightens the mind and sanctifies the heart—the Divine Spirit is especially charged with the work of giving efficacy to the Gospel plan, thus preparing man to meet the conditions upon which eternal life is promised. We have no space for details: enough, that Christian Missions contemplate the work of taking up and carrying forward this vast system, which has in charge the interests of man as an immortal being. In this fact we find another reason why Christian Missions are the highest form of benevolence.

The third and last point which we suggest is this:—**THE OBJECTS WHICH CHRISTIAN MISSIONS HAVE IN VIEW WILL CERTAINLY BE ACCOMPLISHED.** The word of God Himself is pledged for their success—the great result at which we aim must come. This Gospel will at last be preached among all nations—the knowledge of the Lord will cover the earth, as the waters cover the sea—all shall know Him, from the least unto the greatest. We stop not to quote the texts which promise the universal diffusion of Christianity—that promise is plainly written—it lives upon the pages of both Testaments, and is interwoven with the very theory of redemption. Heaven and earth shall pass away, but this word shall not pass away. How different would be our position in this work, were there no such promise of success! If that

work were even of *doubtful* issue, what a cloud would that doubt bring upon us, how nerveless would be the arm that is now high strung for the battle! The Missionary work is not without its discouragements. To some it appears dreamy—and the actors are called dreamers—laboring with the unreal, under a pressure like that of nightmare. The thought is sometimes indulged, that these objects which we seek can never be attained—that our grasp is too feeble, and that that feebleness should warn us against attempting so much. We see everywhere much to do, and but little to do with—a vast work and slender means—unexpected difficulties present themselves—unexpected failures follow us—questions arise which beget difference among brethren—one is sure that in this path we shall find the good, while another points to it as the way of evil—one is dissatisfied, another is discouraged, still another is offended—this man refuses to work—that church refuses to contribute—the wide-spread interests become jealous of one another—the parts cannot live in harmony—they strike and break each other, like a machine that forgets its use, and turns its powers upon itself for its own destruction. In such a state of things, the work, heavy enough under the most propitious circumstances, falls by its own weight, faith weakens, minds doubt, hearts fail, hands relax, the effort is well-nigh given over, and our enemies triumph. And then, again, we are discouraged by *the want of success*—we imagine that we are pouring water upon the ground, or beating the air—that our efforts are ill-directed, and that it becomes us either to shape another system, or strike in another place. In the fulness of earnest trust, we expect what we do not see—difficulties arise—disease and death touch one and another of our faithful laborers, and we exclaim—“It’s of no use—here is expenditure without

income—let us expend no more.” And then, again, trouble comes in like a flood, and rolls over the world of commerce—sweeping down those upon whom we rely for money, and leaving us without means to prosecute the work.

These few words are enough to index the difficulties and discouragements which attend upon the Missionary enterprise—its history has all these marks, and more, showing how it has felt the motion, and shared the struggle of this heaving earth. But through all these years of vicissitude, has lived the great promise of the great Ruler of the earth—“Thou art my Son—ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Above this noise and change—silent and peaceful as the stars—rests the word which promises the great result. The tempest sweeps along the sky, and the up-wrought elements wrestle proudly there—thus do “the heathen rage, and the people imagine a vain thing”—but as the stars outlive the storm, so live the promises—untouched by our vicissitudes, and shining on when we have passed away. Here, upon this work to which we have put our hands, is the sign and the seal of Godhead—the work will be done—if there be truth in the word, or power in the arm of the Almighty. Amid our struggles and discouragements, whatever they may be, we may be stayed by the consideration, that this Missionary work is destined to a successful issue—that the result at which we aim will be brought in, with all its power and glory. We are not laboring for that which may never be—we are not dreaming out a state for earth too holy and too beautiful for fact—we aim at nothing more than God will bring to pass. In place, then, of clutching the wheels of His providence, and



striving to give them an undesigned motion, our efforts are in harmony with His laws—it is His purpose that we are helping on. If, then, we need to be cheered and stimulated by the certainty of success, we have taht certainty here. In this faith may we labor, and into the sanctuary of this truth may we flee as to a hiding-place, when pressed by the discouragements of the way. And then, once more, if we are tempted to believe that, while the great result is secure, *our efforts are not helping it on*—if our distrust takes this form—it is time for us to consider that we can rarely know what God is doing by us. So true is it, that “one soweth and another reapeth,” that for us to attempt to measure the power of our own acts, is more than vain. What knew St. Paul even of the fulness and the greatness of his work—the grave shadow was upon him, ere that work had begun to be revealed—what knows *any* good man of the fulness and the greatness of his work? Enough for us, that, mindful of our opportunity, and to the extent of our ability, we labor to do what God has commanded—to impart to others what was given to us—to swell the tide that is flowing on. In adding to the on-sweeping current that is bearing Christianity to its triumph, why should we care where the drops meet, or how they mingle with the flood?—God knows all that, and the fact that He knows it should be knowledge enough for us.

“Who may retrace the ways that ye have taken,  
Ye streams and drops? who separate you all,  
And find the many places ye’ve forsaken,  
To come and rush together down the fall?”

Ah! He who holds the ocean in the hollow  
Of His strong hand, can separate you all;  
His searching eye the secret way will follow,  
Of every drop that hurries to the fall.”

The time is coming when He will divide those drops one from another, and then will He give to every man according to his works.

Such, then, are some of the considerations which find their warrant in the text. They need, perhaps, no enforcement beyond themselves, and therefore we have but few more words to speak. There is danger in a work like that of Missions, especially amid the perils and discouragements of our own times, of losing ourselves in the *minor* questions which belong to the details of that work. There is danger of pressing in those questions in a way to press out greater, and by suffering our thoughts to hinge upon them, to belittle ourselves, and the whole subject. This cause has much to fear from men of little minds—which centre upon trifling points, and spin around them with an insect motion, and often with an insect sting. If we would do what we have to do, in a way at all worthy of the cause, we must grasp the great truths and principles which overshadow and protect it, and make them our guide, our motive, and our hope. With the eye of faith we must read the Word, and ponder upon the ways of God—in the sublimity of that faith rising above the seen, and living in and for the unseen. Then may we move on with a steady motion, carrying with us a power mightier in its silence than all the strife of tongues. The time for us is short, but the cause has a life that will end only with its triumph—the question, “What are we doing for the cause?” being, after all, a question of more importance to *us* than to it.

PROCEEDINGS  
OF  
The Board of Missions.

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NINETEENTH ANNUAL MEETING.

HARTFORD, *October 3d*, 1854.

THE Nineteenth Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" was held this day in St. John's Church, at 3 o'clock, P. M.

The Rt. Rev. the Bishop of Connecticut took the chair.

At the request of the presiding officer, the Bishop of New-Jersey opened the meeting with prayer.

The roll was called, and the following members of the Board answered to their names:—the Bishops of Connecticut, New-Jersey, Maryland, Massachusetts, New-Hampshire, (late Missionary to Turkey,) Maine, and Assistant of Connecticut; the Rev. Messrs. Andrews, J. L. Clarke, Coxe, Denison, Halsey, Hawks, Henderson, Hobart, Irving, Lee, Mead, Odenheimer, Potter, Richmond, Robertson, Stevens, Van Kleeck, Van Pelt, and Vinton; and Messrs. Gardiner, Garthwaite, Huntington, Newton and Stanford.

On motion of the Rev. Dr. Mead, the Board proceeded, in compliance with the second Article of the By-Laws, to the ap-

pointment of a Secretary, and, on motion of the same, the Rev. Mr. Van Pelt was reappointed.

The Rev. Dr. Hawks, on behalf of the Domestic Committee, reported to the Board, that the Rev. J. L. Clarke, D. D., having declined the office of Secretary and General Agent of the Domestic Committee, to which he had been elected at the last Triennial Meeting of the Board, the Rev. R. B. Van Kleeck, D. D., had been appointed to fill the vacancy; and that Mr. R. B. Minturn having resigned as a member of the Committee, Mr. Cyrus Curtiss had been elected in his place.

On motion of the Rev. Dr. Hawks, it was

*Resolved*, That the election of the Rev. R. B. Van Kleeck, D. D., as Secretary and General Agent of the Domestic Committee, and of Mr. Cyrus Curtiss as a member of the Committee, be confirmed.

The Rev. Dr. Van Kleeck, as Secretary and General Agent of the Domestic Committee, presented and read the Annual Report of that body, which, on motion of the Secretary of the Board, was referred to a Committee of five.

The Bishop of Maryland, the Rev. Mr. Odenheimer, Rev. Dr. Vinton, and Messrs. Gardiner and Garthwaite, were appointed the Committee.

## REPORT OF THE DOMESTIC COMMITTEE.

THE Domestic Committee, in making its Nineteenth Annual Report, would "thank God and take courage." The happy impulse given to the cause by the spirit and proceedings of the late General Convention, by the visit and influence of the English Delegation, and the various public and business meetings of the Board of Missions, has continued to be felt throughout the current year. The restored confidence of the Church has cheered and aided the labors of your Committee. With every desire to deserve this confidence, and to increase and strengthen



it, the Committee have endeavored to discharge their duty with impartiality and justice, and have been only desirous to promote the good of the Church and the glory of God. They verily believe the Missionary cause and work to be the common ground and uniting-bond of the Church. The more her ministers and members meet on this common ground and labor in this blessed cause, the more will the Church be aroused, and united, and extended, and strengthened, and blessed. To do the work of the Church "in preaching the Gospel to every creature," is the sure earnest of unity, and harmony, and efficiency, and growth, and prosperity; for it is written of the watchmen on the ramparts of Zion, "They shall see eye to eye when the Lord shall bring again Zion."

### **Condition of the Field.**

Four Bishops and ninety-four Presbyters and Deacons are doing the Missionary work of this department. Fourteen stations are vacant; eighty-one appointments have been made since the last meeting, of which twenty-six are new Missionaries; twenty-three have resigned. Thanks to a kind Providence, in a season of unusual sickness, not a single laborer in the Domestic field has died. The various reports and statistics are encouraging and cheering. The general and kind response to the appeal of the Secretary for facts and incidents of interest has been apparent in the reports of the Missionaries published, and the increased interest of the SPIRIT OF MISSIONS. Instead of dry details and mere lifeless skeletons of statistics, we have had the real, and earnest, and lifelike in the labors and success of our faithful Missionaries. They have given in these reports interesting accounts of the building and consecration of churches, of liberal and zealous efforts and contributions in behalf of their work; of the visitations, confirmations, ordinations, and other acts of their several Bishops, and facts and incidents, illustrating the physical and moral aspect of their several fields of labor, and of their present condition and prosperity. We have to ask a continuance of this kindly interest and valuable information. It is all that is needed to quicken the life and draw out the zeal and efforts of the Church in this good cause. Light and love go hand in hand in this, as in all things else. Throw light on

the Missionary field in its wants and prospects, and light and love will go out to reap and rejoice together. This is the work of God, for "God is light," and "God is love."

### **Secretary and General Agent.**

The Presbyter elected by the Board having declined the office, the Committee with entire unanimity appointed the Rev. Robert B. Van Kleeck, D. D., late Rector of St. Paul's Church, Troy, N. Y., as the Secretary and General Agent of this Committee. Having accepted the office, the Secretary entered on his duties early in February last. He has since been constantly employed in the duties of the office, in conducting its correspondence, and editing the SPIRIT OF MISSIONS. He has also been regularly occupied in presenting the claims of Domestic Missions, in sermons and addresses, before many congregations and in various parts of the Church. He has everywhere been received with cordial kindness and hospitality, and aided and cheered in his work. He has preached on the subject of Missions in New-York, Connecticut, Massachusetts, New-Hampshire, New-Jersey and Maryland thirty-three times, and has preached on other occasions thirty times; in all, sixty-three sermons. He also attended the Maryland Convention, and various Convocations of the Clergy, and has delivered Missionary Addresses on several public occasions.

He proposes, if God shall spare his life and strength, to devote his future efforts more directly to the many non-contributing parishes, which only need to be reminded of their duty and privilege. From these, it is believed, a rich harvest may in due time be reaped.

### **Funds.**

The Treasurer's Report will show the amount received, the sums paid to the several Dioceses, and the other expenditures of this department for the past year. The total amount of receipts for the current year have been \$38,404.15, which includes, with other miscellaneous items, the sum of \$6,657.00 from legacies, and \$2,717.11 from the Episcopal Missionary Association for the West, in Philadelphia; and also the sum of \$475.75 contributed for that Society.

It may not be uninteresting to see a Table of the sums received since the present organization of the Society in 1835, which are as follows:—

1835*.....	\$29,592 76	1845.....	\$27,365 51
1836.....	19,856 98	1846.....	35 472 56
1837.....	22,662 82	1847.....	23,300 39
1838.....	24,933 98	1848.....	28,635 90
1839.....	32,006 64	1849.....	27,263 76
1840.....	21,942 60	1850.....	30,657 18
1841.....	28,316 82	1851.....	34,302 26
1842.....	25,088 59	1852.....	30,395 54
1843.....	35,913 52	1853.....	23,856 43
1844.....	26,347 14	1854.....	38,404 15

This, with a balance on hand from last year of \$2,199.29, makes our available funds for this year \$40,643.94. From this, it will appear that we have had a larger amount of available funds for our Domestic Missions during the present year than in any year of the Society's existence. The actual contributions have been greater; so that, if we were so disposed, we might rejoice in this as the *best* year which our Domestic Missions have ever known. *Absolutely*, in the actual amount contributed, it is so; and it is especially cheering in contrast with the depression and discouragement of the preceding year. But, *relatively*, it is far from being our *best* year. When we consider the present extent of the Church, the vastness of the field, its many and various wants, and the new elements of stirring and affecting interest now involved in our distant fields, we have no cause nor heart for glorying, whether we contemplate the wants of the field, the sacredness of the cause, or the ability of the Church. It will be seen that nearly one-third of the Parishes as yet contribute nothing directly to our funds; while most of the increase we have reaped has been from Parishes which have been long regular and liberal contributors. Some few of the country Parishes make frequent contributions; and two of them have sent every month a kind remembrance.† These grateful rills, in steady, ceaseless flow, swell into streams, and pour the onward tide of the noble river which makes glad the City of our God. May the dew and showers of heavenly blessing, in

\* As near as may be gathered for one year.

† From a country Parish in Connecticut we have just received "a laborer's offering," a month's wages, for Domestic Missions—\$10—a touching and striking example!

God's will and way, richly descend on them in return! It will be seen that in this new and brightening year, the Church is only returning to her first love, in the noble work and blessed fruits of the cheering season of 1835. We cannot be too thankful for these tokens of the favor and blessing of God, and the confidence and love of the Church. It is the work of the good Spirit of Grace and Love, which thus unites the hearts, opens the hands, and quickens the prayers of His Ministers and people. May these cheering tokens continue and abound more and more, in their works and fruits! When we shall begin to count our Missionaries by hundreds, and reckon our receipts by hundreds of thousands, and when, for our 105,000 communicants, we shall have at least one dollar from each one, then, and not till then, shall we begin to reach our measure of duty and of privilege as a favored Church, and as the stewards of the mysteries of God in His grace, and of the blessings of God in His good providence. But, do all we can or may, "we are yet unprofitable servants. We shall have only done that which it was our duty to do."



DIOCESES.	NUMBER OF CHURCHES CONTRIBUTING IN				AMOUNTS CONTRIBUTED IN			
	1851.	1852.	1853.	1854.	1851.	1852.	1853.	1854.
Maine .....	4	9	5	7	87 75	124 25	80 71	109 00
New-Hampshire .....	8	5	8	8	157 71	134 26	155 77	202 83
Vermont .....	17	13	14	18	202 53	154 25	127 97	229 58
Massachusetts .....	26	16	18	22	1,055 12	481 03	872 24	1,243 40
Rhode Island .....	13	8	8	14	323 11	386 05	354 35	492 41
Connecticut .....	65	57	62	59	2,117 02	2,464 35	2,186 10	2,434 35
New-York .....	86	91	86	132	4,276 80	5,785 81	5,910 42	9,236 42
Western New-York .....	53	79	56	38	1,135 20	1,267 08	1,448 88	1,603 65
New-Jersey .....	26	25	13	26	626 82	704 17	376 12	821 26
Pennsylvania .....	49	40	34	47	1,815 55	3,087 05	1,337 76	1,071 82
Delaware .....	18	20	13	13	237 00	214 00	120 30	155 98
Maryland .....	38	38	40	43	1,297 24	1,003 39	939 02	1,537 07
Virginia .....	41	26	26	26	916 69	544 90	428 44	781 24
North Carolina .....	22	18	13	19	591 15	466 17	368 50	825 78
South Carolina .....	24	23	21	26	1,948 66	1,574 11	1,143 20	1,952 26
Georgia .....	11	7	4	9	544 47	341 00	75 00	819 20
Florida .....	2	2	2	2	45 50	22 50	28 12	47 50
Alabama .....	9	8	6	7	445 70	605 26	240 50	192 55
Mississippi .....	5	4	6	2	230 68	61 00	280 85	485 00
Louisiana .....	2	1	5	5	29 00	17 50	105 80	146 05
Tennessee .....	2	2	2	4	15 00	10 75	5 50	277 00
Kentucky .....	4	6	2	4	43 75	96 60	83 59	146 00
Ohio .....	16	11	10	11	644 02	317 19	201 86	212 25
Indiana .....	13	5	13	10	87 72	31 10	103 55	97 80
Illinois .....	8	14	15	24	123 17	140 95	144 01	163 26
Michigan .....	6	9	1	23	61 94	77 00	17 37	366 19
Wisconsin .....	2	4	8	11	9 20	10 20	41 87	122 36
Minnesota .....	—	—	3	2	—	7 50	25 00	45 00
Iowa .....	3	1	—	1	16 00	14 50	—	3 00
Missouri .....	3	2	3	4	49 60	26 90	39 20	87 35
Arkansas .....	3	3	1	1	85 46	52 57	52 00	57 75
Texas .....	2	4	4	2	20 00	73 18	63 33	31 00
Indian Territory .....	—	—	—	—	10 00	—	—	—
Miscellaneous and Legacies .....	—	—	—	—	15,026 86	8,538 28	6,512 74	12,448 34
Totals .....	521	551	506	620	34,302 26	30,395 54	23,856 43	38,404 15

**Legacies.**

The receipts from this source for the past year have been as follows:—

Sixth instalment of \$100 from the estate of W. J. Cornell, late of Brooklyn.....	\$100 00
Interest of bond and mortgage received from the Executors of Joseph Voorhies, late of Shrewsbury, N. J., (in two payments of \$90).....	180 00
From the Executor of George R. Lewis, late of New-London, Conn., being a bequest of \$4,500, less exchange.....	4,470 00
From the Executors of J. J. Moore, late of Sumpter, S. C., by the hands of J. K. Sass, Esq., receiving agent in Charleston, S. C. .	25 00
From the Executors of James Cuthbert, late of Pocataligo, S. C. .	1,250 00
From a bond and mortgage given by the Executors of the late S. Olden .....	200 00
From the estate of B. H. Pynchard, on account of F. Cogswell, Esq.....	32 00
From the estate of Mrs. Sarah Wagstaff, by Alfred Wagstaff, Esq.	250 00
From the estate of Warner B. Hill, late of Detroit, Mich., being the balance of assets collected by C. C. Trowbridge, Esq.....	150 00
	<hr/>
	\$6,657 00

**California.**

Since the last meeting of the Board, the Missionary Bishop of California has entered on his duties, and has been received with cordiality and kindness. He has been obliged, in order to his more full support, to take charge of Grace Church in San Francisco. From a detailed account of the proceedings of an adjourned Convention of the Protestant Episcopal Church in California, it appears that the Missionary Bishop is cordially sustained, and that the Diocese has given its adherence to the Constitution of our General Church. The Bishop has made his first visitation of the mining districts, an interesting account of which is given in the July No. of the SPIRIT OF MISSIONS. At his request, Nevada, Marysville, and Stockton have been made Missionary stations, and the sum of \$3,000 appropriated for Missions in his jurisdiction. The Rev. Messrs. Joseph S. Large,

E. W. Hager, and W. H. Hill, have been appointed Missionaries to California. The Rev. Messrs. Large and Hager have accepted the appointment, and will probably sail for their new field on the 20th day of October. The Rev. Mr. Hill still has the subject under consideration.

The Committee have requested the Missionary Bishop to inform them of the sum which he will probably need for Missions in his jurisdiction, and how soon it may be reasonably hoped the Missionary Stations under his care will be self-supporting. In respect to this, we have received information from the Bishop, setting forth the great expenses of living in California, and the difficulties in the way of the Parishes becoming at once self-supporting. New openings and new stations will continue to present new calls for aid. The sum required for California does in itself seem large, yet we may be reconciled to our present outlay, from the fact that our whole country is indebted, under Providence, to that golden region for supplying the wants and equalizing the credit and currency of our commercial community. Those, then, are debtors to California, who have thus, directly or indirectly, their wealth from her stores of gold. The Missionary Bishop thus states his wants in earnest and imploring words: "You have no idea how perfectly overwhelmed I feel with the responsibilities of my situation. It is not the mere self-denial, or hard labor, though of this there is much more than you are aware, but it is the feeling of all there is to do with so little help. An empire growing up around, the whole current of feeling against the Gospel, and intensely worldly, and scarcely any help in the contest." May this appeal be heard and felt, and heeded in all the borders of the Church!

### **Chinese in California.**

There is a new element of interest in this part, of what a distinguished Presbyterian has called "the debatable ground between the two Committees." Large numbers of Chinese are gathering on the shores of California, numbering already, it is said, fifty thousand, and rapidly increasing. What shall we do for these? is a question already engaging the earnest interest of the Domestic Committee, and they contemplate establishing

a Mission there, if their views are sanctioned by the Church, and furthered by the help of God. They have appointed the Rev. E. W. Syle, late Missionary to China, their Missionary in this important sphere, (subject to the approval of the Missionary Bishop of California,) and he will accept the appointment and soon depart for his new and interesting field. This appointment has been made, after conference with the Foreign Committee, who have transferred Mr. Syle to our service. Your Committee know no way in which the great and sacred cause of Missions, both Domestic and Foreign, can be more effectually aided and promoted. It gives to the Domestic field the attractive interest of distance and the foreign element, and it promises to Foreign Missions a ready pathway and an open door to all the distant nations of the earth. Indeed, it must be the door of entrance for the light and love of Christ in distant and benighted lands, and the pathway for the Cross and the heralds of salvation to the dying millions of the Eastern world. "Westward the course of empire takes its way," and Westward has been the course and pathway of the light and love of the cross and kingdom of Christ. Light, then, with Christian truth and fire of love, the distant stars of California and Oregon, and the long-waiting sons of China, India, and the East will come to the brightness of their rising. Only light the watch-fires all along the coast of the Pacific, and keep them burning brightly, and they will cast their radiant beams far o'er the darkness of the isles and of the sea, and draw the wondering eyes of distant nations unto Him who, lifted up upon his cross of pain and shame, "Shall draw all men unto Him." The whole subject is earnestly commended to the interest and attention of the Board, and the prayers and contributions of the Church.

### **Oregon and Washington.**

The Missionary Bishop for Oregon and Washington has been received most cordially, and has entered on his arduous field with good courage and indomitable energy. He has already traversed almost the length and breadth of his extended jurisdiction, and with many difficulties and discouragements, he yet relies on the promised presence and blessing of Him, "without whom nothing is strong, nothing is holy." The detailed ac-



count of the Second Missionary Convocation of Oregon and Washington, with the Bishop's address, and his letter in the October number of the SPIRIT OF MISSIONS, are commended to the attention of the Board, as they will command the interest of the Church. The Rev. James H. Woodward, having labored well and with a good-will to return; has been detained by providential circumstances, in another sphere. The Bishop makes honorable mention of the services of our other Missionaries there, and of the good report they have with those for whom they labor. He calls in loud, affecting terms for more laborers, but as yet calls and pleads in vain. How long shall it be so? Well may the Bishop say, "What are these in such a field? we need at least six, to occupy the several points already open and inviting. Do our brethren really believe that the ministration of the Word and Sacraments of Christ, to all men, is the duty of the Church? If they do, let them show their faith by their works, and enter this field already white unto the harvest, and from which the Macedonian cry is uttered with so much of earnestness and emphasis, 'Come over and help us.'"

### **Missionary Jurisdiction of the Southwest.**

The Bishop has been laboring hard, in long journeys and faithful ministrations, in his extended field. We cannot dwell upon the details of his reports, and those of his scattered band of Missionaries. We cannot, however, but call attention to the honorable mention which the Bishop makes of the faithful and successful labors of our Missionary at Lockhart, in Texas. The Bishop writes: "In this field, which is entirely new ground, embracing the towns of Lockhart, Seguin and Gonzales, and where the services of the Church were performed for the first time last August, I found that an unusual impression had been made. The labors of our Missionary there seem to have been blessed in a remarkable degree. He had organized a Parish in each of the places named. In two of them—Lockhart, where he resides, and Seguin, which he visits twice a month—the congregations were large and unusually attentive; the responses in the service were quite general, and delightfully audible and distinct; and the chanting, unaccompanied by any instrument, was very fine, and would have done credit to many a choir of much

older standing; and there were twenty persons confirmed. In one of the congregations the usual order of things was reversed: of *eight* candidates for confirmation *six* were *males*, and they persons of standing and influence in society; and in both, *all* the persons confirmed came at once to the Communion." With such laborers and fruits, our Missions will need no urging or commendation to secure the interest, prayers, and free-will offerings of the Church.

### Missionary Jurisdiction of the Northwest.

The Bishop's labors are as unceasing as his energy and zeal are untiring. He is constantly exploring new fields, recommending new Stations, and meditating plans and measures of interest in the prosecution of his Missionary work. He is now engaged in a visitation of the Churches in Minnesota, after which he proposes a long and difficult journey, part of which must be performed by canoes and portages, to the region of Superior and Endaian. There is an uncommonly favorable opening at Superior for the Church. A zealous layman writes the Bishop under date of June 24, 1854:—"I have the pleasure to inform you that the proprietors of the property at the West End of Lake Superior, on the Bay at the mouth of the St. Louis River, have directed me as their agent to select two lots in the Platt, now being made and laid out for Church purposes. There are already some Church families, and young persons, who have heretofore attended the services of the Church, who are desirous that it should be made a Missionary Station. The title of the lots would be perfected, as soon as selected and occupied. We would build a small Chapel at once, and pay \$100 towards the support of a Missionary, build a small Parsonage, and give it to the Church. There are already about 200 population here, and I think there will be several hundred by January next. Our buildings, owing to a scarcity of lumber, are mostly to be block-houses, and the Parsonage and Church would probably be of the same character for the present. I have a strong desire that the Church should be the pioneer at this point in the Northwest." The Committee have made Superior a Missionary Station, and would gladly send a Missionary to this distant post.

The Churches in Wisconsin are multiplying and growing stronger, and new openings call continually for interest and aid.

In the fair and promising field of Iowa, the early consecration of the Bishop elect will add an energetic and faithful laborer to the corps of our Western Bishops, and open up new Stations and new wants.

The accounts from Minnesota are most encouraging. Some of the reports of our Missionaries there have been of such a nature as to awaken a great interest, and call forth a liberal response. The Rev. Mr. Breck writes:—"We shall soon have ten clergymen in Minnesota; Bishop Kemper has recently been with us, and laid the corner-stone for another Church, making the fifth now laid in our young Territory; and there is a reasonable expectation of two more being soon in readiness to be laid. Besides these, we have the stated Services of the Church in the garrison Chapels at Forts Snelling and Ripley. We are now sending the third Divinity Student to Nashotah, while several others more in Minnesota are in different degrees of preparation. Two of them are members of our own Ojibway family. One of them is an Ottawa Indian, who has come to us from a distance of a thousand miles, to prepare for the ministry, whilst the other was the first youth who stepped forward to aid us in pitching our canvas tent, when first coming among the Indians."

Our Indian Mission at Duck Creek in Wisconsin is in a flourishing state, and we have from our Missionary there reports of interest and cheering accounts. Bishop Kemper has also called the attention of the Committee to a station of great interest and promise about 100 miles north of Fort Ripley, at Ottetail Lake, in the Chippewa country, which he hopes to visit before winter, when he will give full information on the subject.

Thus in the whole varied and extended jurisdiction of the Missionary Bishop of the Northwest, there are sure signs of earnest life and constant progress. He is laying deep foundations, and sowing with a broadcast and patient toil the good seed of the Kingdom. In due season we shall reap an ample harvest from this patient toil and faithful seed-time.

### **Parish Organizations and Local Secretaries.**

Among the measures for increasing the efficiency of this Committee recommended at the last meeting of the Board, were "sub-organizations that shall reach every Parish in every Diocese, and every individual in every Parish." This is a measure of vital interest, and a consummation devoutly to be wished. We have yet very many Parishes which are not reached, and thousands and tens of thousands of individual members of the Church who feel nothing and give nothing for this sacred cause, simply because they are not instructed in its claims, and it is not brought home to their mind and conscience. We have yet to learn much of practical wisdom from our Mother Church of England in her Local and Branch Societies, acting on the maxim "that the pence of the many will do more than the pounds of the few," both in raising money and quickening interest and prayer. The Missionary watch-word should ever be, "The Church expects her every member to do his duty," and her officers, in all their ranks and spheres, to see that this is done. Local or Corresponding Secretaries in various districts have been found highly useful in our Mother Church. The establishment of these important agencies has engrossed the attention of this Committee; but as a new and important feature in our operations, it is commended to the consideration and action of the Board.

### **Want of Laborers.**

This is everywhere the loud and earnest cry; and its obvious remedy is two-fold.

1st. The better support of the Missionaries already in the field. Their wants are not known, nor their toils, privations and sufferings appreciated by the Church. Often isolated, discouraged, struggling with prejudice and opposition, and pressed with care and want, their energies are paralyzed and their zeal repressed. The growing attention to this important subject in all the borders of the Church is especially needful in the Missionary field. Show the domestic Missionary that the Church feels for him in his trials, and is ready to share his toils and to sup-



ply his wants, and you call forth such men and such efforts as will repay an hundred-fold any addition to our outlay and expenditures. If it is unwise in the husbandry of earth "to muzzle the mouth of the ox that treadeth out the corn," it is still more so, in the spiritual husbandry of the Missionary field, and the harvest of the Gospel and Kingdom of Christ.

2d. The other remedy lies deeper. It is with Christian parents, and sponsors, and Pastors, in the training of the young. It is in stemming the tide of worldliness, and leading many a young man whom the Saviour loves, to leave all, and follow Him. It is in faithful efforts and earnest prayers in Christian families, in Sunday Schools and Parish Schools, and every Church and congregation, to seek out and draw out those who may respond to the Master's call—"Whom<sup>?</sup> shall I send?" "Here am I, send me."

### **The Vastness of the Field and of the Work.**

In view, then, of the vast field before us, of its growing wants, impending dangers, urgent calls, and solemn, stirring motives, what need we more to rouse the interest, touch the hearts, quicken the efforts and prayers, and draw out the free-will offerings of every member of the Church? Every patriot who loves his country and desires her welfare, every Christian who loves his Saviour and desires His glory, every benevolent man who loves his neighbor and desires his soul's salvation, must respond to calls, and claims, and wants, and motives, so many, so affecting, so solemn, so eternal. We are happy in the good feeling and kind co-operation of the Foreign Committee of our Board. It shall be our aim to cultivate and perpetuate this kindly feeling and glad co-operation. It should and must be so. We have no separate interests and aims. The field is one; the work is one; the spirit is one; the seed is one; the soil is one; the harvest must be one and the same, in souls sanctified and saved, and in gathering the sheaves for the garner of Heaven. While, then, at the greatness of the work and the vastness of the field we may well be appalled, we may labor and rejoice together in the same unfailing promises, the same unchanging weapons, the same undying hopes, the same eternal joy. We labor in the one blessed cause, of the one Lord and the one faith, to gather



together the children that are scattered abroad, into the one home and Heaven, of the same God and Father of all, "who is above all and through all, and in us all."

### **Death of Bishop Wainwright.**

Your Committee cannot close this record of its measures and its aims without a brief and feeling tribute to the memory of one whom, with his Diocese and the whole Church, the sacred cause of Missions will long have cause to mourn. He was an early, able, and enlightened advocate of its wants and claims. The true Missionary spirit was the spirit of his life, his ministry and his Episcopate. He was ever at his post, instant and earnest, kind and conciliating, enlightened, warm-hearted and large-hearted in his views and aims. While here with saddened hearts we gaze along the track of light which marks his upward path, may we have grace to look above the billows and the storm, the darkness and the clouds, to the eternal sunshine, to the sea of glass before the throne, to the rainbow of emerald round about it, and to the undying life and everlasting love of Him who sits thereon. And thus taught effectually to *cease from man*, may we learn to look with more of steadfast faith and more sustaining hope "to the end of our conversation, Jesus Christ, the same yesterday, and to-day, and forever."

On behalf of the Domestic Committee,

ROBERT B. VAN KLEECK,

*Secretary and General Agent.*

NEW-YORK, *October 2d*, 1854.

The Rev. S. D. Denison, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report of that body, which, on motion of the Rev. Dr. Mead, was referred to a Committee of five.

The Bishop of Maine, the Rev. Mr. Henderson, Rev. Dr. Stevens, and Messrs. Newton and Huntington, were appointed the Committee.

## REPORT OF THE FOREIGN COMMITTEE.

THE Foreign Committee acknowledge with gratitude the measure of interest and success which, during the past year, has attended the operations of the Church in the department of the Missionary work confided to their oversight.

To that Hand from which proceeds every good and every perfect gift they would trace the increase of pecuniary means placed at their disposal, and by which they have been enabled more adequately to meet the necessity laid upon them by the largely increased and increasing opportunities which God, in His gracious Providence, affords for making known to the heathen world the glad tidings of salvation. The largest amount which had ever been received in any year previous to the one just brought to a close, would have left the Committee almost hopelessly embarrassed; but now are they enabled to rejoice, that while duty has constrained them to enlarge, God has put it into the hearts of His people to meet the enlargement by a corresponding increase in the measure of their gifts. The receipts of the last fiscal year were at least *forty-five per cent.* more than those of any previous year, reaching the sum which the Committee felt obliged to appropriate at the beginning of 1854, viz., \$60,000.

This increase is attributable, the Committee think, in part, to the impulse given to the cause by the exceedingly interesting public Missionary Meetings which were held during the last session of the Board of Missions, and which very many circumstances conspired to make peculiarly impressive. The General Convention was then assembled, bringing together Bishops and Parish Clergymen and Laymen from all parts of the United States. One of our Foreign Missionary Bishops and one of the English Colonial Bishops were here; and, in addition to all this, a Delegation was present from the Venerable Society for the Propagation of the Gospel in Foreign Parts, all the members of which took part in the Missionary Meetings of the Board.

Another cause to which the Committee attribute their increased receipts, is the increased attention which has been given

to publications during the past year; of these a more particular account will be given immediately after the following statement of

### Finances.

The Receipts of the Foreign Committee for the Financial year ending 15th of June last, including balance from old account, of \$1,298.85, amount to.....\$60,881 08

Of the Contributions, there were designated

For the Greek Mission....	550 01
“ “ China “ ....	13,547 80
“ “ Africa “ ....	15,947 64
“ “ South America....	426 06
“ Specific objects.....	3,854 58
“ General Fund.....	25,256 14
Balance of preceding year.....	1,298 85
	<hr/> \$60,881 08

The Expenditures for the same period,

For the Greek Mission.....	3,427 27
“ “ China “ ....	18,928 17
“ “ Africa “ ....	24,138 90
“ “ South America.....	1,407 01
“ Specific objects.....	4,519 35
“ General Expenses.....	4,871 40
“ Loan Bank of New-York, paid.	1,481 68
On hand 15th June .....	2,107 30
	<hr/> \$60,881 08

Cash on hand 15th June.....	2,107 30
Receipts from 15th June to 1st October, 1854..	7,443 39
Loans on interest, about.....	8,000 00
	<hr/> \$17,550 69

The expenditures for the same period.....	17,338 73
	<hr/> \$211 96

These form part of financial year terminating 15th of June next.

The following Legacies have been received during the Financial year ending 15th of June last:—

Annual interest on legacy of late Hanford Smith, of Newark, New-Jersey,.....	\$221 68
Estate of George R. Lewis, late of New-London, Ct., $\frac{1}{2}$ \$1,500, less exchange, $\frac{1}{2}$ per cent. ....	1,492 50
Estate of late Miss Ann Farrell, of Charlottesville, Va.....	100 00
“ “ Col. John Moore, of S. C. ....	25 00
On account of legacy of late Benjamin Punchard, of Andover, Mass.....	32 00

## P u b l i c a t i o n s .

NOTICE was given to the Board, at their last meeting, of the commencement of a publication for children and youth, called the CARRIER DOVE. Very marked success has attended it. Its circulation has steadily increased, reaching, at the close of its first year, a subscription list of about 20,000 copies.

More than 250,000 copies of these little papers have been scattered; and though as good seed they have yielded fruit, still, the amount of benefit will doubtless be more manifest, when more time shall have been given in which to work out its legitimate results.

In addition to the paper just mentioned, the Committee commenced in November last the issue of a series of Occasional Missionary Papers, and that presented with this Report is the fifth in the series.

*Two hundred and ten thousand* of these papers have been published and sent gratuitously to all the Parish clergymen of our Church in the land. They have been furnished in considerable numbers to each, with the design of their being brought to the notice of every family.

These papers have, with very few exceptions, been well received, proving, as many have declared, a help to the clergyman in presenting to his people their obligation to assist, by their prayers and alms, the work of Foreign Missions.

If it were necessary, the expediency of thus increasing our Missionary publications might readily be shown by the united testimony of the two great English Societies—that for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society—both of which employ this kind of agency very extensively.

Their Reports present their doings in regard to this matter; and the testimony derived from their experience is, that their very large receipts are to be attributed in no small degree to the variety and extent of their publications. The Delegation from the first of those Societies above named, with whose presence the Board was favored at their last meeting, laid great stress upon this.

### Death of Bishop Wainwright.

It is with sorrow the Committee are called upon to record the decease of their late Chairman, the Rt. Rev. Bishop Wainwright, with whom their intercourse has ever been most pleasant and agreeable, and in whom they found a warm and earnest friend of the cause in which they are engaged.

Always present at their meetings whenever circumstances would allow, they enjoyed his society and prized his counsels, and now mourn over the loss which they have sustained.

At the last meeting of the Committee, the following Resolutions were passed and entered upon their Minutes:—

At a Regular Meeting of the Foreign Committee, held in the Mission Rooms September 26, 1854, the following Resolutions in reference to the decease of the Rt. Rev. J. M. Wainwright, D. D., D. C. L., their beloved Diocesan and Chairman, were unanimously adopted:—

*Resolved*, That in this melancholy bereavement, which, in common with the whole Church in the Diocese of New-York, they have sustained, the Committee desire to express their acquiescence in the providential agency of God, which, however mysterious and inexplicable it may be to His creatures, is, they doubt not, always the wisest and most benevolent; and in their deep affliction to pray, in the words of the Redeemer, “Thy will be done.”

*Resolved*, That the Committee offer their sincere condolence to the bereaved widow and children of their late Chairman, and trust that the hand which has so grievously smitten, will also most kindly bind up their bleeding hearts, comfort their mourning souls, and impart that heavenly consolation which Divine grace alone can most abundantly dispense—supplying the place of the affectionate husband and the tender father, whom God in inscrutable wisdom has seen fit to remove from the present scenes of mutability and sorrow.

*Resolved*, That the Committee feel most keenly this melancholy event as a serious yet paternal chastisement of the Diocese. That they desire to make it an occasion of humbling penitence and submissive faith. That, in view of the Christian and conciliatory temper and deportment of their late Diocesan, as mani-



fested in his general intercourse with his clergy and laity, and especially as Chairman of this Committee; and also of his devotion to the cause of the Church and its Missions, and indefatigable industry and laborious efforts in his holy calling, they desire to be thankful for his good example, to imitate his virtues, and to promote as much as in them lies that peace, harmony, and good-will which by his precept and practice he habitually inculcated.

Moved and seconded, "That a copy of these Resolutions be transmitted to the family of the late Rt. Rev. Chairman, and that a copy be also furnished for publication.

### Appointments.

These during the past year have been as follows:—

#### TO AFRICA.

Rev. ROBERT SMITH, of the Diocese of Virginia.		Miss ISABELLA ALLEY, of the Dio- cese of Virginia.
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#### TO CHINA.

Rev. J. D. POWELL, of the Diocese of Virginia.		Dr. M. W. FISH, as Physician and Teacher.
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### Agents.

The Committee have employed, throughout the year, several of their Missionaries as Agents in their behalf. Some of these have been persons just appointed to the foreign field, and some Missionaries returned from their Missions to this country for the improvement of their health.

These Agents have proved themselves very efficient helpers in the work, and it will be the desire of the Committee to employ such hereafter, as extensively as circumstances shall allow. With all the aid, however, thus received, the Committee have felt satisfied that there was still an abundance of room for other coadjutors, in the way of travelling agents; and are disposed, when circumstances shall permit, to avail themselves of the services of those whose fitness shall commend them as persons well adapted to this work.

They have great satisfaction in stating that they have made one

appointment of the kind now spoken of. The Rev. J. L. Clark, D. D., of St. John's Church, Waterbury, has accepted an invitation to act as a travelling Agent, in behalf of this Committee, and has already entered upon his duties.

### Athens.

The Committee have no special change to report in regard to this Mission. The same general routine which has through a course of nearly a quarter of a century been pursued there has been continued.

The interest in the schools under the care of Dr. and Mrs. Hill seems to remain undiminished, and the greatest possible eagerness is manifested, on the part of the people, to avail themselves of the superior advantages enjoyed in them. That, however, which is of chiefest importance, and that alone which could make it a legitimate object for Missionary effort, is, that those schools are not only seminaries of learning, but nurseries of piety also—that in them full opportunity is enjoyed by the Missionaries for instructing those committed to their care in regard to their religious duties, and of fully and freely imparting to them the simple and saving truths of the Gospel of our Lord Jesus Christ; and the fruits of such training are now abundantly evident. The following extract from a letter written by Dr. Hill, at the time of reopening last fall, distinctly sets forth these various particulars:—

“Our prospects for the ensuing season of Missionary labor were never more encouraging. On every side we witness the fruit of our twenty years' toil in the improved religious and moral character of those around us. Some of these have received their training in our schools, and have carried with them the principles they were taught by us, into their own domestic and social circles. They are scattered over the whole of Greece. Very pleasing accounts are continually being brought to our ears by American and English travellers who visit the Morea, the islands and the provinces of Northern Greece, regarding those who were once our pupils, and are now mothers of families. But the influence of our principles and of our instructions is not confined to those only who were brought up under our immediate care. ‘The leaven has leavened,’ if not the whole, at least a large ‘lump,’ and the effect of our labors, it may be said with great truth, is visible to a greater or less degree among the whole community. There is no end to the applications we have for admission to the privileges of our schools, nor are there any bounds to the facilities we have for preaching the Gospel freely, and for the dissemination of the Word of God, and of religious and other useful tracts. Under my own roof I assemble twenty indoor pupils from the age of six to eighteen, with my own family, for morning and evening worship, and for religious instruction; and our out-

door pupils, when our schools shall be reopened, will outnumber *four hundred*. I have just added five more rooms in a contiguous building to those hitherto devoted to our Missionary schools; and if I could obtain a much larger space, or could afford the outlay, we could fill every portion of it."

In his first communication of the present year, the twenty-third year of his connection with that Mission, the Missionary takes occasion to trace the progress of the work there; and as an evidence of the great good which has been done, compares the present condition of things within the sphere of our own operations with that of contiguous fields under different auspices, though among the same class of people, particularly with reference to the circulation of the Holy Scriptures. Speaking of this, he says:—

"My attention has been turned to this subject by observing the statements of our brother Missionaries laboring among the Greek populations in Turkey Proper and elsewhere in the East. We find their efforts for circulating the Word of God impeded by the interference of the clergy. It is stated by some of the Missionaries, that inquirers after truth and readers of the Bible are obliged to resort to stealth, and are persecuted when detected or suspected. Surely, then, we have great cause of thankfulness, that the picture we can present is of quite a different character. Nothing, indeed, can be more different. With us, the Word of God has free course. The government, the clergy, (of every grade,) private individuals, all unite with us in circulating the Holy Scriptures; and we are privileged to know, moreover, that many are drawing from its rich resources 'the wisdom that is able to make wise unto salvation.' We find the Word of God recommended by the Bishops of the Synod, and by ecclesiastics of the highest standing, to the people, as the foundation of all spiritual knowledge, from which alone they can learn their duty to God, which alone teaches them what they are by nature, and reveals to them the only Saviour of men."

In regard to the light in which our efforts there are viewed by the Greek Clergy, he remarks:—

"I may truly say, that from each of the venerable and learned men who are now at the head of ecclesiastical affairs, we are daily receiving proofs of the deep interest they feel in the Missionary work in which they are engaged.

"What I have said thus far will show at once the immense contrast between our condition and that of others in less favored Eastern lands; between the blind and prejudiced clergy of Asia Minor and Syria, who would refuse to allow any search after truth, and the liberal and confiding class of people among whom we dwell."

The Annual Christmas Exhibition was held as usual, on which occasion a large company of clergy and laity were present. Among the exercises was the distribution of one hundred and sixty-one copies of the Holy Scriptures. Eighteen copies of a

beautiful edition of the Old Testament, in one volume, were given to a class of females, who, Dr. Hill remarks,

"Are already prepared to search them to find the truth of those doctrines which we teach them. The remainder of the Scriptures distributed consisted of the Old Testament in parts, and the New Testament in one volume, all beautiful, well-printed editions, and all proceeding from the same liberal source, and all in the vulgar tongue, so as to be intelligible even to the uneducated. Many other useful and instructive books, and articles of various kinds, were given as presents, so that not one of our large family of 400 went away empty, and not one dissatisfied.

"The special exercise for this, our 24th annual exhibition, was a comparison of the prophecies respecting the birth of Christ, with the fulfilment of the same."

The following extracts present interesting facts, and indicate progress in an increased appreciation of simple truth, the saving power of which will, we trust, soon be felt throughout that land, purging out the dross, and bringing multitudes to an obedience of faith in Christ Jesus our Lord.

#### PUBLICATIONS IN MODERN GREEK.

Just before the end of the year I published a small edition of 500 copies of one of those useful little diaries so common in our country, containing texts of Scripture for every day in the year. The one I prepared as a collection of *Prayers* and *Promises*, called "Heavenly Manna." It was the first experiment of the kind ever made in Greece. I have been quite astonished at the eagerness with which it is sought, from the highest to the lowest. I designed it originally for a New-Year's gift to our scholars, and a few friends; but no sooner had it got a little into circulation than I was beset by demands for it, and what is astonishing, not only from the Archbishops and Bishops, and higher Clergy, but from laymen of education, Professors, Senators and Representatives. Some of them really exhibit almost a childish joy on receiving one. The idea strikes them as a great novelty. I will venture to say that nowhere in our country are these little books so carefully and thoroughly examined, and daily used, as this little "Heavenly Manna" now is, and will continue to be, by all who have obtained a copy.

#### VISIT FROM CLERGY OF THE GREEK CHURCH.

The other evening we had an unexpected visit from the Archbishop of Patras and the Bishop of Hydra, (both members of the Holy Synod,) accompanied by two learned ecclesiastics, one of whom is the *Public Preacher* for Attica and Bæotia. To each of them I gave a handsomely bound copy of the little diary. The learned and pious Missael, Archbishop of Patras, could not conceal his delight as he examined the little book, and turning to his three friends he said, "I assure you that neither I nor any theologian with whom I am acquainted could have compiled such a work in two years—what wonderful knowledge of the Scriptures, to be able to find such admirable prayers and such appropriate promises!" To each of the other members of the Synod, the Metropolitan of Greece, and the Archbishops of Syra and Acarania, we sent a copy, handsomely bound. The little work was prepared for the press by Elizabeth, of Crete. The texts from the New



Testament are from the ancient Greek version, as well as those from the Old Testament, (Septuagint.) This renders it more acceptable to the generality of readers, and in the present advanced state of education it is perfectly intelligible.

Of prospects for the future, Dr. Hill says:

"It is in this way the truth is making its way, and be assured it will prevail, for 'a little leaven leaveneth the whole lump.' It is thus we endeavor to co-operate with those who are trying to raise the standard of piety among the people. That aid, feeble as it may be, is gladly received, and our schools and publications are welcomed by them as among the best means for enlightening and improving the present generation. We feel, and we know, that much is being accomplished—that God is testifying to the truth of what His own Prophet was appointed to declare years ago, 'My Word shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in that whereto I have sent it.'"

"The contest here is between Christian intelligence and the thralldom of superstition. Every day we see that the bands of the latter are becoming loosened. God is working in various ways for the accomplishment of His designs respecting the Church. We who live on the very borders of the present seat of war, have our minds naturally turned to the events which are passing around us. We ask ourselves, Are God's gracious designs towards His Church to be brought about by war? Are these operations and movements of fleets and armies, which have kept the world in agitation for nearly a year, the precursors of that great struggle which is to precede the final conquests of the Redeemer? These are questions which continually present themselves to our minds. We watch, and call to each other, like the Prophet Isaiah's watchmen! No one can fail to believe that there is a powerful arm unseen, which directs all these events towards the accomplishment of His own most wise and merciful purposes, perpetually baffling the most skilfully arranged schemes of statesmen and diplomatists.

"It will be satisfactory to our friends to know that we do not apprehend any impediment whatever to the prosecution of our labors, even in the event of a general war. We trust that the spiritual light which is shining more and more, will spread its influence over those countries, on our borders and around these seas, whose political situation has presented so many obstacles hitherto to their improvement, and to the advance of Christianity among them."

One of Dr. Hill's more recent letters makes mention of the fact that nearly 5,000 English and French troops were quartered in the vicinity of Athens, and that he had been invited by the Commander-in-chief to hold religious service on Sunday in the camp, and arrangements were about to be made to carry this good work into effect. He says:—

"I shall esteem myself very happy if I can be of any use in affording religious instruction and the services of our Church to this noble body of men. Gen. Lockyer tells me that many of his officers, as well as many of his men, are pious men."

Our last letter from the seat of this Mission is dated July 22d, in which Dr. Hill says:—



"On the 7th inst., the annual examinations of our Missionary schools terminated, and on the 10th we closed our twenty-third year of active labor here, grateful to God for His past favors, and full of hope and trust in Him for the future. The attendance on the part of the parents, and the public in general, of every class in the community, was unusually large. One would have supposed that these annual examinations of ours were novelties, from the eagerness manifested to be allowed to attend them, and the excitement they occasioned. I shall hereafter give you, in another letter, some details of a statistical character, to be placed on record."

### Africa.

The Committee lay before the Board with this Report a Statistical Map, showing the various Stations, and Missionaries located at each, at the date of the last advices. This gives also a particular account of the number of teachers, schools, scholars, communicants, buildings, &c., at each, distinguishing likewise the Native from Colonial Stations. By this statement it will be seen that there are, including native teachers, forty-two laborers connected with this Mission—thirty-six at this time in the field, and seven in the United States.

The work in Africa has been silently and steadily advancing, until now it stands before the Church as a lodgment effectually made in that land of darkness and degradation.

The letters from the Missionary Bishop are full of encouragement. Feeling led by providential indications, not to be misunderstood, to enlarge the sphere of operations, his supervision now extends to a distance of 250 miles along the coast, embracing Sinoe, and Bassa, and Monrovia as Missionary points.

The Bishop, in expressing his views in relation to this matter, uses the following language:—

"All considerations drawn from the relations of Christ to His Kingdom, and His actual operations in that Kingdom, impel to the utmost enlargement.

"Christ so surely worketh ever—and so surely *causeth those who abide in Him, 'to bring forth much fruit,'* that I see not how we can have the proof of our union with Him unless we are ever faithful.

"And that He who ceaselessly worketh unto the great consummation, Himself hastens to acknowledge and second the humble efforts of His servants that co-operate with Him, the Missionary experience of the past few years gratefully owns.

"Believing from my heart that God called us to a work at Monrovia and its vicinity, I proposed to begin there with the establishment of an institution similar to that now proposed; but I knew not whence the supply of laborers should come, when lo! Christ provided in Messrs. Russell, Crummell and Green, *three men*, so far as can be foreseen, well adapted to that field of labor.

"In the Rev. Messrs. Rambo and Pinckney we have a like provision for Bassa Cove and Sinoe.

"And whereas, it was apprehended that the expansion of our operations might weaken the Mission at Cape Palmas, the result has been just the reverse. 'There is that scattereth and yet increaseth,' has been strikingly illustrated here. While the new positions are, or will shortly be, occupied, so many laborers has it pleased the Lord of the harvest to send forth into the harvest, that the Mission in this neighborhood is greatly strengthened and extended."

The Foreign Committee, fully sympathizing with the Bishop in the spirit thus manifested, have passed a resolution declaring that the whole extent of the American Colonial Settlements in Western Africa, including the State of Liberia and the Colony of Cape Palmas, is considered as a Missionary Station occupied by this Committee.

It is interesting to observe that our Mission has now reached a point in its history when the dealings of God in regard to the Foreign Missionary work, as well as positive indications in the Mission itself, lead us to look with confidence to a speedy gathering in of many souls into the fold of Christ.

We allude to the raising up of NATIVE AGENTS. In other fields where the work of Missions has been prosecuted, it has been found that, so soon as a native ministry could be secured, then the work has made rapid progress among the *adult* population, whereas up to that point comparatively little impression has been apparent. That point *we* have now reached. Two persons born on the soil have been ordained, and are now actively engaged in preaching the Gospel to their fellow-countrymen.

#### SICKNESS AND DEATH.

The past year has not proved an exception to the experience which former years have recorded in the history of this Mission, so far as sickness and death are concerned.

One of our Missionary teachers, Miss Sophia M. Smith, has been called away from the field of labor to which she had devoted her heart and life, and this, too, after a very brief sojourn in Africa. She was one of the company of eight Missionaries who left Norfolk in November last, and arrived at Cape Palmas on the 10th of January, 1854. She at once entered heartily upon her duties at Roektown, to which station she was directed

by the Bishop. About the middle of the following month, however, she was taken sick, and died on the 23d of February.

During her sickness, Miss Smith expressed no regret at the step she had taken in going to Africa, but, on the contrary, rejoiced that she had given herself to this work, even though called so soon to a bed of sickness, terminating in death.

She did what she could; and the offering, we doubt not, was acceptable and well-pleasing in the sight of God.

In the Report of last year, it was stated that severe and protracted sickness would compel Mrs. Payne and Miss Williford to seek an early opportunity to return for a time to the United States, which course afforded the only hope of their obtaining relief. In September, 1853, these ladies left Cape Palmas, in the barque Shirley, accompanied by the Bishop as far as Monrovia, from which place they sailed on the 3d of October, for Baltimore; and when within a few hundred miles of Cape Henry the vessel was struck by a sudden squall, dismasted, and made almost a perfect wreck. For several days following the gale continued with such severity, as to take from all every hope of safety. By the Lord's mercy, however, they were preserved, and the vessel finally succeeded in reaching the Island of St. Thomas on the 1st December. At that port they were compelled to abandon the vessel, and having reached Havana, they took passage in the steamer Empire City, in which they were once more wrecked on the coast of New-Jersey. Happily, however, they were soon relieved from this last peril; and after a voyage, or rather voyages, marked by great disasters, (and on board the barque with great discomforts,) and as great deliverances, they arrived in New-York, on the 8th January last.

These ladies are very much improved in health. Mrs. Payne purposes to leave for Africa about the 1st of November next. Miss Williford, although very anxious to return at the same time, has been advised, for the firmer establishment of her health, to remain in this country some months longer.

In January last, the Rev. Mr. Hoffman wrote that the health of Mrs. Hoffman had so far failed as to render necessary her return to the United States. This course was urgently rec-

commended by their medical adviser, as the only one which could secure her against permanent disability. They accordingly embarked for this country by the first opportunity, and arrived here on the 4th of April last. The voyage was of great service to them both, and their sojourn here has resulted in the re-establishment of Mrs. Hoffman's health. They expect to return to Africa next spring.

Mr. Hoffman has since his arrival been very actively and very successfully engaged as an agent of the Foreign Committee, in presenting the claims of the African Mission, in which work he purposes to continue during the remainder of his stay.

Miss Colquhoun accompanied Mr. and Mrs. Hoffman to this country. The climate of Africa was found to occasion continued attacks of fever, their recurrence being so frequent as wholly to unfit her for duty. Under these circumstances, she has been compelled, much against her own wishes and expectations, to relinquish her connection with the Mission.

Recent letters inform us that the health of Dr. Steele was so impaired by the climate as to cause his withdrawal from the Mission, and that he would take an early opportunity to return to the United States.

This is a matter of much regret to the Committee, who had hoped through him to meet a great want in our Mission, viz.: that of a resident physician at Cape Palmas. Yet, while they cannot but be sorry to relinquish their cherished expectations in regard to his connection with the Mission, they are convinced that this step on his part was absolutely necessary.

Bishop Payne, speaking of this matter, says:—

"The Doctor's expectations of improvement by a residence in this climate have been disappointed. The voyage had an unfavorable effect on him, and this climate also. Since his arrival he has been for the most part confined to his room and bed; and he is now satisfied that to remain here would be worse than useless; and he will avail himself of the first favorable opportunity to return to the United States. We all deeply regret this, as besides his value to us as a physician, his influence as a Missionary coadjutor, we feel well assured, would be important to us, while the humble, kind, and courteous manner which he has exhibited during his brief sojourn with us, has greatly endeared him to all."

Miss Freeman is expected to return with Dr. Steele, the condition of her health being such as to lead to her retirement from the Mission.



The Committee close this portion of their Report in the language of Bishop Payne, who says:—

“Past experience here (it is not so elsewhere) fully proves, that the Gospel is to be propagated at great sacrifice of health and life.

“Be it so: the disciple is not above his Lord. It is enough for the disciple that he be as his Lord; especially if in so suffering with Him, we shall be also glorified together.”

#### VISITATION OF BISHOP PAYNE TO THE WINDWARD SETTLEMENTS.

In September, 1853, the Bishop took passage at Cape Palmas, for the purpose particularly of examining the various settlements along the coast at which Missionary efforts are already entered upon or in contemplation. He returned to Cape Palmas on the 20th November, and reported the following as the result of his observations.

He first speaks of

#### SINOE,

and says:—

“This is a Liberian settlement, intermediate between Cape Palmas and Bassa, and about ninety miles distant from either place, the apparent prosperity of which was far greater than I had anticipated, flattering as had been the accounts of it. Greenville, the seaport town, presents altogether the most pleasant and respectable appearance of any in Liberia. Not so large by half as Monrovia, nor having so large a number of good buildings, it is yet more compact, has more good houses together, and the style of building is better and more uniform. This arises from the fact that the inhabitants came chiefly from the cities of Charleston and Savannah, and are many of them men of means and excellent mechanics. I believe all the trades are there represented, from the goldsmith to the blacksmith. A fine steam saw-mill has been erected and is in operation on the Sinoe River, immediately in the rear of Greenville, and on the border of a heavily timbered forest. Besides the town of Greenville, there are four other villages or townships on the Sinoe River, namely, Farmersville, Lexington, Louisiana, and Reads ville. They extend to the distance of seven miles from the seashore, and have an aggregate population of about 1,500. These settlements are receiving a yearly accession of population from the United States, and are, I think, destined to improve as fast, and increase as rapidly, almost, as any other places in Liberia. They have therefore as much claim to the benevolent regards of Christians in the United States as others, and I am anxious, therefore, as soon as possible, to open a Mission Station at Sinoe.

“With the favorable prospect of a supply of Missionaries, white and colored, now before us, there is good reason to hope that within one year from this date (September 12), at least one colored Missionary and teacher might be spared from the Cape Palmas Station, for Sinoe. A few members of our communion are already there, anxiously desirous of our beginning operations, and I received assurances that others are prepared to unite with us as soon as opportunity for so doing shall be offered.

“Nor does the NATIVE less than the COLONIST interest claim our attention. The Sinoe, and Kroo, and Fish tribes have numerous towns on every



side of the settlements, for whose Christianization the first well-appointed measures are yet to be taken.

"My *plan of operations* here, as in other cases, would be, a minister and teacher, with services and high school for the *Colony*, and as soon as possible, a central and strong station for *natives*. AN EXPENDITURE OF ABOUT TWO THOUSAND DOLLARS PER ANNUM WILL BE NECESSARY.

"Should the Foreign Committee be led by God to authorize this further enlargement of our Mission, I am persuaded that a simple statement and appeal from them will readily secure the means requisite for carrying it into effect. For my own part, I can only repeat my earnest desire, that for all the reasons existing in favor of Missionary efforts *elsewhere*, that *here* proposed at once be made."

He thus speaks of Bassa Cove:—

#### "THE BASSA COVE STATION

may now be regarded as fairly commenced. The settlement of Fishtown, in connection with which so much difficulty had occurred, and upon which incipient operations had in some measure depended, has been effected. More than two hundred people are on the ground; the city has been laid off, lots drawn, and buildings carried rapidly forward towards completion."

He thus speaks of the appearance of the place:—

"Truly a beautiful site it is, richly deserving all the encomiums which have been lavished upon it. Nothing but a lack of enterprise can fail to make it the commercial emporium of Liberia.

"FISHTOWN is three miles from the mouth of the St. John's River, and the present settlement of Bassa Cove. With the settlement and the intervening plain, it constitutes the city of Buchanan. The project of a railroad to connect the two settlements is in agitation."

#### SITE OF THE MISSION.

"On the western border of Fishtown, and separated from it by a creek or lagoon, and two miles from the mouth of the St. John's, is the site which I have selected for our Mission Station. It has the advantages of retirement, a good landing, and exposure to the life-inspiring sea-breeze. Ten acres have already been secured from the government at this place for our purposes. Two lots in the settlement at Fishtown have also been engaged to erect a school-house or church, as circumstances shall determine. As the colonist population is now, and will probably for some time be, distributed in comparatively small towns and villages, the proper mode of reaching it, with the Missionary force at our command, will be to erect small and cheap chapels in each."

#### BUILDINGS COMMENCED AND APPROPRIATION NEEDED.

"Dr. J. S. Smith, resident at this place, and physician for new emigrants, as indeed for the colony generally, has been requested to act as our agent in erecting a suitable dwelling-house on the site selected for Mission purposes. The plan given him is that of a building two stories high, with five rooms and four closets. This will accommodate permanently a married and unmarried Missionary and teacher. It may be also used at first as a store-house and for a small boarding-school. These various ends could not have been attained in a building of smaller dimensions, although the expenditure

involved will be *fifteen hundred dollars*. It is hoped that the house may be completed in about eight months, by which time it is expected, God willing, that the Rev. Mr. Rambo and associates will be ready to occupy it, and regularly open the station."

The Rev. Mr. Rambo, who expects to enter upon the charge of the Station at Bassa in January, has recently visited it, and gives the result of his observations in the following letter:—

LETTER FROM REV. J. RAMBO.

"BUCHANAN, BASSA, LIBERIA, *May 26th, 1854.*

"I am here on my first visit, to see the place, hasten the building of our Mission-house, and make some acquaintances among both colonists and natives. I left Cape Palmas on the 10th inst., when all our Mission, with one or two exceptions of indisposition, were in usual health and spirits, and prosecuting their work with cheerfulness and success. You will no doubt receive full letters, forwarded by the 'L. Stewart,' up to about the 12th instant.

"I took passage up the coast in an English brig, touching for a few days at Greenville, Sinoe County. I was well received at that interesting place. Several persons asked me particularly about the Bishop's plans for a Mission Station at that place. Some are especially interested about a High School; and our services would be acceptable to some who are now connected with other denominations. I found a female there, who was a member of our Church in Charleston, who is waiting for a Missionary of our Board, and therefore has not connected herself, as some others have done, with some other denomination. I was glad to be able, in answer to their inquiries, to say that it was Bishop Payne's intention of very soon sending an ordained Missionary there, to commence a Station.

"We anchored at this place two days ago. I have not visited this settlement since Mr. Hoffman and myself first came out to Africa, in 1849. Since then the town at the river, now called Upper Buchanan, has more than doubled, and within two years the village called Lower Buchanan has sprung up. The latter location is one of the finest, and, I hope, also will prove to be one of the most healthy in Liberia.

"It is within half a mile of the latter village that our new Mission-house is about to be erected. The site is an excellent one, selected, as you are aware, by Bishop Payne, elevated some ten feet above high-water mark, and far enough from the settlement to be retired, at least for some years to come, till it shall very much enlarge.

"One thing and another has delayed the commencement of the building till this time. The frame is now cut, and the boards engaged, and soon will be on the spot. I am using my influence to get them, Dr. Smith, our agent, having been absent two months at Sinoe. He is expected to return next week. Several excellent carpenters are here from Sinoe, and have been kept waiting, but will commence in earnest next week. I cannot now foresee any farther delay; and should there be none, I trust we shall certainly be able to take possession of the house in January, and enter upon our work at that time. Our boarding-school, preparatory to a high school, which it is designed to be, will then commence; a few day-scholars (all colonists) will also be taken.

"I shall probably hold one service each Sunday at the Mission-house, near enough to the lower settlement to have some attendants from it. Another service may be held in the afternoon, at Upper Buchanan. I was also

asked to-day about services on the opposite side of the river, at Edina. They might be held there once in two weeks, on Sunday afternoons.

"I have been well received, and, in fact, cordially welcomed by the most respectable citizens here. We have now no member in any of the settlements, that I can hear of. Some who were formerly members in America, not finding our Church here, have connected themselves with other denominations. I believe the Lord has an excellent work for our Church to accomplish in this county, both amongst colonists and natives.

"This afternoon, an old gentleman in a prominent station called upon me to inform me of two excellent openings among the natives (Bassas). One of the points was some sixteen, and the other ten miles distant. The Methodists formerly had schools at these places; but since they have deserted them, the chiefs have called earnestly in vain for a *God-man*.

"As we hope to open ere long at least one strong station among these peaceful and interesting people, I propose (D.V.) next week to visit at least one of those points, in order to hear from their own lips the burden of their cry. No doubt it is, as everywhere, "*Come over to Macedonia and help us!*" Their condition and their wants, at any rate, if not their lips, call upon us, with most startling earnestness, for assistance.

"And shall their sad cry—the cry of untold millions of degraded, superstitious, wretched heathen Africans—shall their sad cry remain *unheeded*? Will Christians at home, who are blessed with all spiritual and all temporal blessings, rolling in their wealth, indifferently say, 'Be ye (spiritually) clothed, and warmed, and fed,' extending no arm to help, contributing no funds to aid, offering no prayer to save these enslaved millions? May God incline the hearts of those whom He has blessed with the ability, to give of their abundance, and to give liberally, to help forward this glorious cause, and they shall in no case lose their reward.

"In due time I will report the result of my visits to the above-named points. I am engaged to spend the Sunday at Bexley, and may preach once or twice. I shall be expected also, before I leave, to hold services at one or two of the settlements on the beach."

#### VIEWS OF THE BISHOP IN REFERENCE TO THE PROGRESS OF THE WORK AT MONROVIA.

"The Committee are aware that I have considered MONROVIA as the most important and desirable point to commence Missionary efforts on this part of the coast. And when I left the United States, my first object was to put in operation a High School, and then establish a Church at this place. The latter object, for reasons hereafter to be given, was deferred for a time, and because there appeared no other prospect than to await a tardy supply of white laborers, I proposed *first* to do what alone I could do, namely: erect a Mission House at the Cape.

"When, however, nothing more had been done towards this than to clear a site, the remarkable opening for a *second* station, which would have been my choice for the purpose, was presented and improved in the way which has been described.

"And now, that this *second* station may be regarded as established, Providence, in a manner no less remarkable, would seem to call and enable us to occupy the *first*. By the favor of God, the Rev. Alexander Crummell and family arrived at Monrovia in July last. I am sure I shall express the sentiments of all who know him, when I say that the endowments of mind and spirit, with which the Giver of all grace has favored him, in connection with the fact that he is a colored man, eminently fit him to *establish the Church*, and to take charge of the *institution in contemplation for this place*.

"But I would have him accomplish the former object first, for the following reasons:—The effort which has already been made towards it, however irregular and exceptionable, has had the effect partly to organize a congregation, to excite attention to, and interest in our services, and last, though not least, to produce dissatisfaction with the manner in which the affairs of the Church have been managed, and a desire and determination, if possible, to have a different state of things.

"I have therefore determined to place under Mr. Crummell's pastoral care the Episcopal congregation in Monrovia, and to unite my efforts with his in endeavoring to procure funds to erect a Church building here, if it please God, during next year. It is *all important that this matter shall be attended to at once*, both because the congregation has at present no place of worship but a borrowed room, and to accommodate the increasing number disposed to attend our services. The number of communicants is already above twenty, and the general impression is, that when the Church is known to be formally taken under the lawful ecclesiastical jurisdiction in this country, it will be both large and influential.

"It is feared that after Grace Church, on the River, shall have been paid for, and the salary of Mr. Russell, with other contingent expenses of the station under him, met, that little of the amount contributed during the last year (1852) and the present, will remain for the *Church at Monrovia*. I hope, however, there will be something. The amount in hand, whatever it may be, I would appropriate to the Church. Something we shall raise here. For the rest we shall depend on friends abroad. And inasmuch as this is an extraordinary matter of expenditure in the Monrovia Mission, we cannot expect that the Church in VIRGINIA will furnish all that will be required in this case, as well as sustain the ordinary expenses of the Station; nor has it seemed to me good not to give to friends elsewhere the opportunity of assisting in an enterprise of such general interest. I have therefore authorized Mr. Crummell to bring it to the notice of some of his personal friends in England and the United States, who had beforehand begged him to advise them when he felt they could be serviceable to his Mission.

*"Will you not invite special contributions to this object also?"*

#### THE PROPOSED EDUCATIONAL INSTITUTION.

"Mr. Crummell will probably be joined before long by Mr. Greene. I have directed Mr. Crummell to retain Mr. G. at this station, as both will be required to carry it on efficiently during their acclimation; especially as it is a part of Mr. Crummell's plan, in which I have concurred, to give instruction to young men somewhat advanced in their education, and especially those whose attention is directed to the ministry. Two of the latter class, while supporting themselves, are already under his direction.

"After next year, when, God prospering us, the Church will have been fully established in Monrovia, the building erected, and Messrs. Crummell and Greene acclimated and in possession of some measure of African experience, we shall be prepared to put in operation the institution of learning originally proposed.

"The general plan of the institution proposed, the Committee know already. It is to be located on what I conceive to be the healthiest portion of Cape Mesurado, for the site has already been partially made, and before I leave I hope to procure a deed for the same. I shall hope after a few years to see the institution assume the name and character of a College. In the beginning, however, I would only aim at the erection of a building to accommodate two families, some dozen boarders, and to furnish a school-room. This, with other incidental expenses, would require an expenditure of at least *three thousand dollars*; as, however, we shall not undertake this



building until after next year, and in the meantime I have proposed another specific object for accomplishment, no formal effort to obtain funds for the institution is at present advised. Only as it is my firm conviction that for every really necessary object in advancing Christ's kingdom, He will incline hearts to furnish requisite means—it is submitted to the Committee, may it not be well at an early date to make public the design to establish the proposed institution, and to request from private individuals particularly interested contributions to the same?"

In a subsequent communication the Bishop speaks thus of the proposed institution at Monrovia:—

"Mr. Crummell is most desirous that we establish on the beautiful site, on the extremity of Cape Mesurado, (cleared at an expense of some hundred and seventy dollars,) an Episcopal Institution. And because I regard it as the most healthy of all our Mission sites, and because Monrovia, as the capital of Liberia, is likely to afford the best material for such an institution, and is the centre of influence to the republic, I would have our educational establishments there, eventually, of a superior grade to those at other stations. Thus, while I would have at Cape Palmas, Sinoe and Bassa Cove High Schools, I would establish at Monrovia *a regular College*. And, as he has before said elsewhere, I would have this work begun *in the year 1855*. When Trinity Church at Monrovia shall have been completed, or before, the announcement of our intention *to establish an Episcopal College there*, would soon elicit *from parties waiting for some such opportunity to bestow their goods*, such contributions as would encourage the Committee and us here to go forward in this good work. With this conviction, and having thus far obtained grace to plant and to build in this heathen land, and having been moreover constantly encouraged by your Committee to devise liberal things, let me distinctly propose, as the great work of the Mission *for the year 1855, the erection of College buildings*, or a portion of them, on Cape Mesurado; the institution to be under the care of Rev. Mr. Crummell. Let the Committee give it publicity, both in the United States and in England—let them authorize Rev. Mr. Crummell to do the same, especially in the latter country, and I most confidently believe that the God who delights to have us devise liberal things, will speedily enable us to carry these liberal things into practice."

At Monrovia the Bishop found two young men of superior education and attainments, whose services he secured, and a people ready to gather themselves under his supervision, and glad to avail themselves of his aid in organizing the Church. At a public meeting appointed for the purpose, the organization was effected, and among the resolutions adopted, we notice with interest the following:—

"*Resolved*, That this Church adopt the Book of Common Prayer of the Protestant Episcopal Church in the United States of America, except that in the prayer for those in civil authority, '*Liberia*,' instead of '*United States*,' be used.

"*Resolved*, That we adopt the Constitution and Canons of the Protestant Episcopal Church in the United States of America.

"*Resolved*, That this Church is, and is hereby declared to be, under the ecclesiastical jurisdiction of the Bishop of the Protestant Episcopal Church in Western Africa.



"Resolved, That until this Church be able to maintain its own Minister, the Bishop of the Protestant Episcopal Mission in Western Africa be, and he is hereby, requested to supply one."

The Missionary Bishop had officiated frequently, and to constantly improving congregations, and had likewise held a Confirmation.

The Bishop had made a very pleasant visit to CLAY, *Ashland Station*, on the St. Paul's River, under the care of Mr. Russell, a candidate for Orders. He held two services, and confirmed seven persons. Several others wished to be confirmed, but it was thought expedient that they should defer receiving the rite until the completion of *Grace Church*, which would be about two months.

He represents the prospect of the State as highly encouraging. Its population and improvements are steadily advancing. Along the river are now *eighteen* brick buildings wholly or nearly completed.

The trade between Liberia and England was greatly on the increase, the new line of steamers having given to it a wonderful impulse. The Bishop is making great efforts to induce the proprietors of this line, or rather, the British Government, to adopt Cape Palmas as one of their places of call.

The Rev. Mr. Crummell would remain in charge at Monrovia. His family had passed through the acclimating fever, but he had lost an infant, which had been in feeble health on their arrival on the coast. Mr. Crummell, in addition to other duties, was superintending the studies of two candidates for Orders, an employment for which his own remarkable advantages peculiarly qualify him.

#### ADDITIONAL LABORERS.

By the ship *Banshee*, which left Norfolk on the 13th of November last, the following persons sailed for Africa, viz. :—

The Rev. J. RAMBO, whose return to the United States was mentioned in the Report of last year ;

The Rev. WILLIAM WRIGHT,

T. R. STEELE, M.D.,

Mrs. J. RAMBO,

Mrs. WM. WRIGHT,

Miss ANNA M. STEELE,

" SOPHIA M. SMITH,

" MARY BALL.

} The appointment of these persons mentioned in Report of 1853.

These Missionaries reached Monrovia on the 18th December, and Cape Palmas on the 10th of January.

At the former place, a series of interesting services was held, in the Parish of which the Rev. Mr. Crummell is Rector.

The Rev. Mr. Berry, whose appointment was announced in the Report of 1853, has been led, by various circumstances, to relinquish his expectation of joining the Mission, and his name is therefore withdrawn.

Mr. Berry has been afflicted by the loss of his wife, and on himself alone devolves the care of two young children.

#### ORDINATIONS IN AFRICA.

Among the most important as well as gratifying items of intelligence which the Committee are called upon to record, is that of several ordinations, which have taken place in the Mission during the past year.

These are as follows :—

The first was that of Mr. Garretson W. Gibson, a colonist, admitted by Bishop Payne to the Order of Deacons, at St. Mark's Church, Cape Palmas, on Sunday, 15th January, 1854.

The second was that of Mr. Alfred F. Russell, a Colonist, formerly a Methodist minister, who was admitted to the Order of Deacons, and subsequently to that of Priests, on the 15th day of February last. Mr. Russell has been laboring for some time, with good success, at a settlement called Clay-Ashland, on the St. Paul's River, about ten miles from Monrovia. Here he has succeeded in building a neat brick edifice, called Grace Church. Mr. R. has a small Native settlement near his house, the inhabitants of which he instructs daily in the Scriptures. He also conducts a manual labor school for boys.

There are in all some ten or twelve communicants on the St. Paul's, nearly all of whom were confirmed last year by Bishop Payne. As many more are considered candidates for confirmation.

This is regarded as an important field of labor, both for Colonists and Natives.

On last Easter-day, (April 16,) two Native candidates, viz. :—Ku Sia (Clement F. Jones) and Musu (John Musu Minor) were admitted to Deacon's Orders; and this event marks an interesting era in the history of our African Mission, and one to which

the Committee have alluded in the beginning of this Report. And, in view of this event, it is our privilege to plead before God the encouragement it offers that, according to His own good pleasure, as manifested in other similar cases, so now He will pour out upon our Mission a more abundant measure of the enlightening influences of His Spirit, and bring a multitude of the heathen to a knowledge and experience of the great salvation.

The field of labor assigned by the Bishop to these Native Deacons is as follows :—

The Rev. J. Musu Minor will preach in the Barbo and Plabo towns, about twenty in number, scattered along the sea-coast, from Grand Bassa to Cavalla River, a distance of thirty miles.

The Rev. C. F. Jones will do the work of an Evangelist in the twelve tribes scattered along the Cavalla River, to the distance of sixty miles in the interior.

Mr. Hezekiah Greene, who left this country in March last, has been ordained Deacon. His field of labor is Monrovia, as an associate Missionary with the Rev. Mr. Crummell.

In addition to the foregoing, we have to record the admission of the Rev. H. R. Scott and the Rev. T. R. Pinckney, Deacons, to Priest's Orders.

#### ENCOURAGEMENTS.

The following interesting facts, mentioned in Bishop Payne's letters, show how the light is gradually dawning upon the heathen mind, brightening the hope of glorious results soon, as we trust, to follow :—

"Some unusual *signs of interest in Christianity* have appeared amongst natives within the bounds of our Missionary operations. The Cape Palmas people have recently determined to observe the Lord's day, and crowds have attended religious services, as well as Sunday School, on some occasions."

Two adults have been baptized by the Bishop, one of them a man more than fifty years of age, and formerly a deya, or doctor; the other a youth of about twenty.

The name of the first is Hyano; his English name Thomas Freeman. The change with him from heathenism to the Christian faith is a most decided one. Having discovered the preciousness of a hope in Christ, he is now seeking to promote the spiritual welfare of his countrymen. He has been the companion of Ku Sia, the native Deacon, (the Rev. Clement F. Jones,) in his

Missionary journeys up the Cavalla River. In the first tour made by Ku Sia after his ordination, they proceeded together to a distance of thirty miles into the interior. Ku Sia preached seventeen times, addressing altogether about 800 persons; and on every occasion Hyano followed with an account of his conversion.

On their return to Cavalla, they were present at the Anniversary of the Cavalla Missionary Society, and gave an account of their journey. Ku Sia spoke in English, and Hyano in Grebo. "Nothing," the Bishop writes, "has ever before interested the children so much. The meeting lasted three hours, and yet increased in interest to the end."

The name of the young man baptized by the Bishop is Gida-wudi—his English name William Meade. Before his conversion he manifested an interest in the schools, and labored as a teacher to a class of small native boys. He is now a teacher in one of the schools.

The Bishop writes, that at the time of the baptism of these two persons in a Native Chapel, "the house was full, and there was more than usual attention. Concern and thoughtfulness were manifested by the people."

The OCCASIONAL PAPER, to which we have already referred, gives a detailed statement, as we have said, of many particulars. One page of that paper presents a view of the Mission Buildings at Cavalla, and in rear of the Bishop's residence are seen several houses which form a portion of a NATIVE CHRISTIAN VILLAGE. Here are found men of various trades—carpenters, blacksmiths, stone-masons, &c. These, together with their wives, were once poor heathen children. Trained in our schools, they have become communicants in the Church of Christ; and there, in that dark land, this spot, with many others, is vocal with the praises of our Divine Redeemer.

Must not the sight of such a village impress the minds of the heathen parents of those young Christians? Ought not such an evidence of progress to encourage our hearts?

Things wear a most encouraging aspect in the schools. In one of his letters, written some months since, the Bishop says:—

"All of us have been much cheered for the past few days, by indications of the presence of God's Holy Spirit in our midst. Within the past few weeks, *seven* members of our boarding school have come forward, to pro-

fess repentance and faith in the Lord Jesus Christ. Patrons may like to know that their names are Seneca Bragg, Jane Suddards, Eleanor Vinton, Harriet Vaghan, Anna Humphries, Lucy Balmain, and Eliza Roberts. Two of these were baptized as infants several years ago by Dr. Savage; the remaining five received baptism on last Sunday morning. All will be admitted to Communion on the next Sunday.

"I am thankful to add that general sobriety and good order prevail throughout the school to an unusual degree."

On Easter-Day the Bishop confirmed fourteen at Cavalla, nearly all of whom were scholars in the schools, and recently baptized.

St. Mark's Church, Cape Palmas, was consecrated to the service of Almighty God, December 21st, 1853. The Bishop describes it as a beautiful little Church, pleasant to behold.

The *Orphan Asylum* at Cape Palmas is now probably completed. In this institution colonist youth will be trained and fitted to become teachers.

The Missionary Bishop has forwarded us the following Reports, from Missionaries connected with the several Stations in West Africa:—

#### REPORT OF THE REV. C. C. HOFFMAN.

31st December, 1853.

During the past year, the following objects have occupied my attention, viz.:—Ministerial work at Cavalla; general supervision of the male school; ditto of the printing office; duties as Pastor of St. Mark's Church, Cape Palmas. To the latter I have referred in my Report of that Church.

*The Ministerial Work at Cavalla.*—In this I have acted as the Bishop's assistant. Its object is twofold—the natives in the neighborhood, and the residents in our Christian village and family. To the latter I have usually preached once a week, either on Thursday or Sunday evening; visited them at their houses, and, in the absence of the Bishop, taken charge of the Sunday morning Bible class, and administered the Holy Communion.

*The Natives.*—Besides frequent intercourse with them, both at their houses and at the station, they have been regularly visited on Saturday afternoon, when absence or sickness did not prevent. My usual duty on Sunday has been to preach at two of the native towns, teach at Sunday school, and read service at night. We have cause for thankfulness and encouragement in both these spheres of duty. We believe that the leaven of truth is gradually but surely spreading among the natives. Two have recently professed their faith in Christ, and give blessed evidence of having been taught of God. One of these is a man fifty years of age, and he is very zealous for the truth's sake among his people.

Among our little Christian flock we see a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

*The Boys' School.*—This is under the care of Mr. A. Rogers, assisted by H. Humphries, a native teacher. There are twenty-eight scholars; their names, standing, and studies have been given in my journal, from a report



handed in by Mr. Rogers. Though there is room for improvement in many particulars regarding the school, it is in a more flourishing condition than ever before, and under Mr. Rogers' care has been conducted with regularity and success. A few years more will prove, if proof were necessary, the value of an experienced teacher to a Missionary establishment. Mr. Rogers has always been present at morning and evening prayers, and generally assisted me in conducting them, taking sole charge in my absence, as well as instructing a Bible class in Sunday school.

A class in Grebo has daily recited to me. We hope in a few years to have a new school-house, one more commodious and more suitable than our present one.

*The Printing Office.*—Were its object only to give a useful and improving occupation to native youth, the expense of the small press used here would be fully warranted. Five youths have been in the office during the past year. Two have had charge, one of whom has left, and three are now learning. After the departure of N. S. Harris to Green Hill School, I was obliged myself to be present in even the practical duties of the office. Besides printing a few alphabet and elementary cards, and questions in Grebo and English, we have published about ninety copies monthly of the *Cavalla Messenger*. It is probable that on the arrival of the Rev. J. Rambo this paper will be enlarged and more widely circulated, and may thus be made another blessed means of advancing the work of God, both in this land and our own.

*Church of the Epiphany, Cavalla.*—Progress made in building this Church, from numerous causes, has been slow. For some months past, the mason has been engaged on the orphan asylum. There is still about three months' work on the walls and tower of the Church; and as the mason is expected to be here in a fortnight, they will be completed by April.

*Girls' School House, Cavalla.*—The frame of this building is nearly finished and ready to be raised. It is to rest on pillars about two and a half feet high.

REPORT OF THE MISSIONARY HAVING CHARGE OF ST. MARK'S CHURCH,  
HARPER, CAPE PALMAS, W. A.

31st December, 1853.

Communicants, 29; left, 1; added, 3; 9 persons confirmed; baptisms, 2. This Church was consecrated by the Bishop on 21st December, and is completed, with the exception of a belfry. A collection for this object was taken up on the day of consecration, amounting to \$38.

Without, the Church presents a pretty appearance; and the interior is neatly furnished. The aisle and chancel are matted, pews painted, shades to the windows, a font at the chancel rails, and communion table within. For this we need, however, two Prayer-Books. Chairs are also needed; but these have been promised. Six lamps, suspended from the walls, light the body of the Church; while the desk and pulpit have each one.

We rejoice that, through the liberality of Christian friends, we have now in Africa so homelike and suitable a building consecrated to the service of God.

The ill health of the Assistant Minister, the Rev. T. A. Pinckney, as well as the duties of the Pastor at his residence, Cavalla, have been unfavorable to the increase of the congregation, services having been interrupted, &c. He has, however, preached 19 times at St. Mark's, and 16 at the Chapel at Mt. Vaughan. The Communion has been monthly administered. The

Sunday school contains about 31 scholars and 5 teachers, but their attendance is irregular.

A male and female Sunday school is held also at Mt. Vaughan, Mr. J. T. Gibson having charge of the male, and Mrs. E. Harrison of the female. Male scholars about 20, female 35.

As the Rev. H. R. Scott is to reside at the Cape, the Pastor has gladly resigned his charge in his favor, feeling assured that his residence among the people would be likely to be far more for their spiritual welfare, than could be hoped for by one residing twelve miles off, and attending to the duties of a station.

#### REPORT OF REV. H. R. SCOTT.

CAVALLA, *Jan. 2d*, 1854.

I submit the following, as a report of my labors, since my arrival at this station, on the 26th of January last. During the first three months, my health continuing good, I was engaged in the study of the native language, preached twice a week in two of the neighboring towns, and occasionally in the school-room at the Mission Station; and taught Wm. H. Kinckle, a native youth, the elements of theology. On the 5th of May I was taken with the acclimating fever, which was followed by frequent attacks of intermittent fever, continuing until about the middle of October. During this time I could only preach occasionally, and could do scarcely anything towards the acquisition of the native language. Since then my health has been gradually improving; and I have been able to preach regularly in the native towns two or three times a week, and once a week in the school-room at the Mission Station, or at St. Mark's Church, at the Cape. I have also instructed Mr. Garretson Gibson in theology, and W. H. Kinckle in the evidences of Christianity.

In Nyaro we have recently been encouraged by tokens of the Lord's presence. Two men, who had for the last two or three years manifested an interest in spiritual things, have at last come out on the Lord's side, and we trust have truly passed from death unto life. Another young man has been for three or four months under conviction, and now seems desirous of making a public profession of his faith in the Redeemer, but is not yet willing to give up one of his wives. He has no objection to her leaving him, but is unwilling to drive her from his house. Believing him to be under the teachings of the Spirit, we have good reason to hope that in a short time he will be prepared to make every sacrifice required of him. Our services in this town have been lately very well attended, and, with few exceptions, by attentive hearers, leading us to hope that the Spirit is working in the hearts of some who have not yet expressed a decided interest in spiritual things.

Whilst the great body of the people seem to be little affected by the truths proclaimed in them, we feel encouraged to go forward in obedience to the command of the Saviour, not doubting that His Word will accomplish that whereunto it is sent.

#### REPORT OF G. W. HORNE.

ROCKTOWN, W. A., *Dec. 31st*, 1853.

During the year I have been frequently interrupted in my regular duties by fever and other ailments. Whenever my seasons of health returned, I officiated on the Sabbath morning, through the interpreter, and generally at the neighboring town; and in the evening, when practicable, held an English service in the school-room—besides conducting a Sunday school in the afternoon, and administering the Lord's Supper on the first Sunday of

every month, except December. On several afternoons of the week I have been accustomed to preach among the natives. At Middletown and Fishtown I made it my rule to attend every week alternately, but I found myself at length incapable of strictly observing such a rule, and latterly my visits to those villages have been only very occasional. The numbers who have gathered together at the religious services have scarcely ever been large, and no perceptible effect has been produced. Sometimes at the close of the service, individuals would enter into conversation with me upon subjects which I had presented to them, and these conversations would always end in an acknowledgment of the truth and excellence of Christianity, but nothing beyond this would seem to have taken place, nor to have been desired, among the people. The head man of one of the smaller towns had completely debarred me from holding religious services in his village. After long-endured repulsiveness of manner, and of offensive talk from him, he quite put a stop to my preaching there by designed and boisterous remarks whenever I attempted to speak to the people, which ended in his telling me that he would not have me at his town unless he were to be paid. At a meeting, however, of the chiefs and people to receive the usual Christmas presents, he was severely reprimanded by the king, and the next morning he came confessing that he had done wrong, and begging me to revisit his town. <sup>22</sup>

On the 31st of August I was present, by the Bishop's appointment, at the examination and ordination of Rev. Mr. Scott, and took part in the services at St. Mark's; I preached twice on Sunday, October 9th, at Cape Palmas, and administered the Lord's Supper, preached also and attended a celebration of the Sunday schools here on Thanksgiving day, December 23d.

The native boys' school has been continued at this station, and numbered eleven at the close of the year. The boys seem to be growing more settled in their school habits, and better behaved in their general conduct. An irregular day school has been kept by the interpreter at Fishtown.

On the 27th of June I performed the funeral service over the remains of Caroline, wife of S. Boyd, native teacher and interpreter at Fishtown. She died after a painful illness of two days, and would seem to have been insensible during the attack, or not able to express clearly her thoughts and feelings. But she has lived for some years as a quiet and consistent member of the Church, and we trust that her soul is in peace.

The foundation, pillars and frame of a small church have been erected here; but for want of sufficient materials and workmen, the building may not be completed for several months.

## SUMMARY.

	<i>Rocktown.</i>	<i>Fishtown.</i>	<i>Total.</i>
Preaching places.....	5.....	2.....	7
Baptisms.....	—.....	—.....	—
Confirmed.....	—.....	—.....	—
Communicants.....	9.....	5.....	14
Marriages.....	—.....	1.....	1
Burials.....	—.....	1.....	1
Sunday schools.....	1.....	1.....	2
Sunday school teachers.....	3.....	1.....	4
Sunday scholars.....	17.....	10.....	27
Day schools.....	1.....	1.....	2
Teachers.....	2.....	1.....	3
Scholars.....	11.....	9.....	20

## REPORT OF REV. A. CRUMMELL.

MONROVIA, Feb., 1854.

The Missionary at Monrovia begs to report that since his arrival in Africa, July 15th, 1853, he has been constantly engaged in preaching, and in the performance of Divine service every Sunday.

Since the regular organization of Trinity Church, in October, and his appointment to the Rectorship thereof by the Bishop, services have been held every Lord's Day, morning and afternoon. A constantly increasing congregation has always been in attendance, giving signs of interest, and affording a pleasing evidence of progress.

Baptisms, 3; marriages, 1; funerals, 3; Holy Communion administered three times; children catechized every Thursday; number of communicants, 14; families, 14; Sunday school children, 50; teachers, 7; contributions of the congregation, about \$11.

## EXAMINATION OF THE CAVALLA FEMALE SCHOOL.

Dec. 15, 1853.—The examinations of the schools at Cavalla commenced to-day. The opening exercises were conducted by the Bishop. The girls were first examined: there are 28 in the school, including two colonists. Their names and studies are as follows, viz.:

	Bible Reading.	Philosophy.	Biblical Antiquities.	Geography.	Grammar.	Arithmetic.	Spelling.	Gebo.	General Standing in Classes.
1st Class.									
Jesse Lee, (colonist).....	-	-	-	-	-	-	-	-	best.
Ellen Milnor.....	-	-	-	-	-	-	-	-	good.
2d Class.									
Anna Humphries.....	-	-	-	-	-	-	-	-	best.
Jane Suddards.....	-	-	-	-	-	-	-	-	
Eliza Roberts.....	-	-	-	-	-	-	-	-	
Eleanor Vinton.....	-	-	-	-	-	-	-	-	
Harriet Vaughan.....	-	-	-	-	-	-	-	-	
Lucia Bird.....	-	-	-	-	best.	-	-	-	
Elizabeth Newman.....	-	-	-	-	-	-	-	-	
Anna Payne.....	-	-	-	-	-	-	-	-	absent.
3d Class.									
Isabella Neville.....	-	-	-	-	-	-	-	-	
Rachael Maynard.....	-	-	-	-	-	-	-	-	
S. Bartholomew.....	-	-	-	-	-	-	-	-	absent.
Elizabeth Newcomb.....	-	-	-	-	-	-	-	-	absent.
4th Class.									
Lucy Balmain.....	-	-	-	-	History.	-	-	-	
Sarah Gallagher.....	-	-	-	-	-	-	-	-	
Julia Barnett, (colonist).....	-	-	-	-	-	-	-	-	
5th Class.									
Laura Gertrude Benjamin.....	-	-	-	-	-	-	-	-	best.
Josephine Williford.....	-	-	-	-	-	-	-	-	
Margaret Mercer.....	-	-	-	-	-	-	-	-	
Anna Wisner.....	-	-	-	-	-	-	-	-	
6th Class.									
Jane Wilson.....	-	-	-	-	-	-	-	-	
Ann Glover.....	-	-	-	-	-	-	-	-	
Mary Bowman.....	-	-	-	-	-	-	-	-	
Blanche Monroe.....	-	-	-	-	-	-	-	-	
7th Class.—Harriet Pattison, Elizabeth Humphries, and Wm. Jackson, A, B, C.									

The dots in the columns denote the studies pursued by the classes. Prizes for good behavior and general improvement were given to Jane

Suddards, Lucy Balmain, Rachael Maynard, Laura Gertrude Benjamin, and Jane Wilson. Since the absence of Miss Williford, the school has been under the care of Miss Emma Gillet, a native teacher, Mrs. Hoffman exercising a general supervision over it; the Bishop and Miss Colquhoun attending to some of the recitations of the older scholars; the rest have been instructed by Mrs. Gillet, Mrs. Webb, Mrs. May and Mrs. Vaughan, native teachers.

The examination closed about four in the afternoon, and was quite satisfactory, considering the change of teachers, &c.

Miss Williford's absence is greatly felt in this department. We trust her health may be sufficiently restored to enable her to return at the expiration of a year, when we hope to have a commodious school-house sufficiently completed for the scholars to occupy.

## EXAMINATION OF THE CAVALLA MALE SCHOOL.

*December 16th, 1853.*—The boys' school were examined to-day, by Mr. Rogers, the Bishop opening the school with religious services. The number of native scholars is thirty. Their names, studies, and standing are as follows:—

## BOYS' SCHOOL, CAVALLA.

	Spelling.	Reading.	Writing.	Bible and Testament.	Geography.	History.	E. Gram'r.	Analysis of Words.	Writing Words.	Philosophy.	Grebo.
Thomas Toomey .....	7	—	6	7	5	7	5	—	7	—	4
H. Humphries, became a teacher Sept. 6.	—	—	—	7	—	—	5	—	—	5	—
W. H. Hinckle .....	—	—	—	7	6	6	6	7	6	6	—
J. W. Hutchings, went to Rockt'n April 4.	—	—	5	5	5	5	5	5	6	5	—
T. C. Brownell, absent from examination.	—	—	5	5	7	7	7	6	6	—	7
George W. Natt, " " "	—	—	7	6	6	6	7	5	5	—	6
Paul Trapier .....	—	—	5	5	5	5	6	5	5	—	6
John Farr, absent from examination. ....	—	—	5	6	5	5	6	5	5	—	6
W. Hodge .....	5	—	5	4	4	4	4	5	—	—	4
Richard Wilmer .....	5	—	4	4	4	4	4	—	5	—	3
Wm. White .....	7	—	5	6	7	6	5	—	6	—	5
Chs. Morgan .....	6	—	5	6	6	6	5	—	6	—	7
Ed. Neufville .....	5	—	5	5	5	5	—	—	5	—	6
E. P. Messenger .....	5	—	5	5	5	5	—	—	5	—	6
F. Hoskins, left Nov. 9th .....	6	—	6	Test.		5	—	—	6	—	5
Seneca Bragg .....	4	—	6	4	4	3	—	—	4	—	—
Solomon Alter, left Nov. 18 .....	5	5	—	5	5	—	—	—	—	—	—
Hugh Smith .....	5	6	—	6	6	—	—	—	—	—	—
S. H. Tyng .....	4	4	—	4	5	—	—	—	—	—	—
Martin P. Valentine .....	5	7	—	7	5	—	—	—	—	—	—
Thomas Cranmer, left June 23d. ....	5	6	—	5	6	—	—	—	—	—	—
Jos. Bullock .....	5	6	—	5	6	—	—	—	—	—	—
J. R. Paddock .....	4	3	—	—	—	—	—	—	—	—	—
Lamlin Spear .....	4	3	—	—	—	—	—	—	—	—	—
H. Cunningham .....	3	2	—	—	—	—	—	—	—	—	—
Jas. Marion .....	3	2	—	—	—	—	—	—	—	—	—
George Leeds, absent .....	3	2	—	—	—	—	—	—	—	—	—
J. B. Gallagher, " .....	3	2	—	—	—	—	—	—	—	—	—
Edwin Harwood .....	2	1	—	—	—	—	—	—	—	—	—
Wm. Arlington .....	2	—	—	—	—	—	—	—	—	—	—
Wash'g Rodman .....	2	—	—	—	—	—	—	—	—	—	—
Hayward Jones .....	2	—	—	—	—	—	—	—	—	—	—
Canning Moore .....	2	—	—	—	—	—	—	—	—	—	—
Jos. Stimpson .....	1	—	—	—	—	—	—	—	—	—	—

Primary.



The foregoing is a synopsis of the male school at Cavalla, for the year ending Dec. 31, 1853. The figures standing under the several studies are designed to show the position of the scholar in those studies: seven denoting the highest and one the lowest. The first name on the list, Thomas Toomey, is an Irish lad, who, when the crew of the "Heroine" were murdered off Grand Taboo, escaped, and came to the station for safety; he is a very useful and industrious young man, and is received as a beneficiary of the High School, though pursuing his studies at this place.

Prizes were given to William White, for grammar and writing words; to Charles Morgan, for Grebo; to E. P. Messenger, for history; Ed. Neufville, for punctuality at school and prayers; to William Arlington, for reading; and Adam Empie, for reading.

#### COMMUNICATION WITH THE COAST OF AFRICA.

The hope was expressed in the Report of last year, that circumstances would soon lead to more frequent opportunities of communication with our Missionary Stations on the Coast of Africa—a thing very much to be desired—and the prospect of such a result is constantly improving. Men of business in this country are turning their attention more than ever before to the importance of the trade there opening, and the sailing of vessels is a much more frequent occurrence than heretofore. Still there is great need of more regular periods of departure to and from the coast, and on this account the Committee hail with pleasure the efforts now being made to establish a line of steamships between the two countries. England has for some time enjoyed the facilities afforded by such an enterprise, but inasmuch as it has not been thought well by them to allow their steamers to touch at Cape Palmas, we are not as yet much benefited, so far as our principal Station is concerned.

A memorial has been sent to this country, addressed by the Missionaries of several American Societies, asking them to secure the co-operation of some laymen in the purchase of a vessel, which shall make regular voyages between the United States and the West Coast of Africa, and likewise open more frequent communication between the several points occupied by Missionaries on that coast.

It has not been found practicable to make any arrangement such as is here suggested, but the remedy, the Committee trust, will speedily be found.

## OFFICERS OF UNITED STATES VESSELS.

The Foreign Committee cannot close this portion of their Report without an expression of gratitude towards the officers of United States vessels from time to time stationed on the coast of Africa. Our Missionaries there have been visited by them quite frequently, and have experienced at their hands the most marked attention and kindness.

Their boats have been manned and sent to carry the Missionaries, on their arrival at places along the coast, to and from the shore. They have entertained our Missionaries as guests on board their vessels, and in times past have rendered most essential service in extending protection to our Missions when placed in circumstances of peril. For these things the Committee and all concerned are under great obligations.

## IMPORTANCE OF THE CONTINUANCE OF THE AMERICAN SQUADRON ON THE COAST.

In this connection it is important to remark, that the Committee feel the deepest interest in the continuance of the United States squadron on that coast, believing it to be a matter of great moment to the welfare of Africa, and very important for the security which it furnishes for the comfort and safety of the Missionaries. The withdrawal of it, as has been lately recommended in the U. S. Senate, would, the Committee fear, prove a most calamitous event for our Missions as well as for the Colonies.

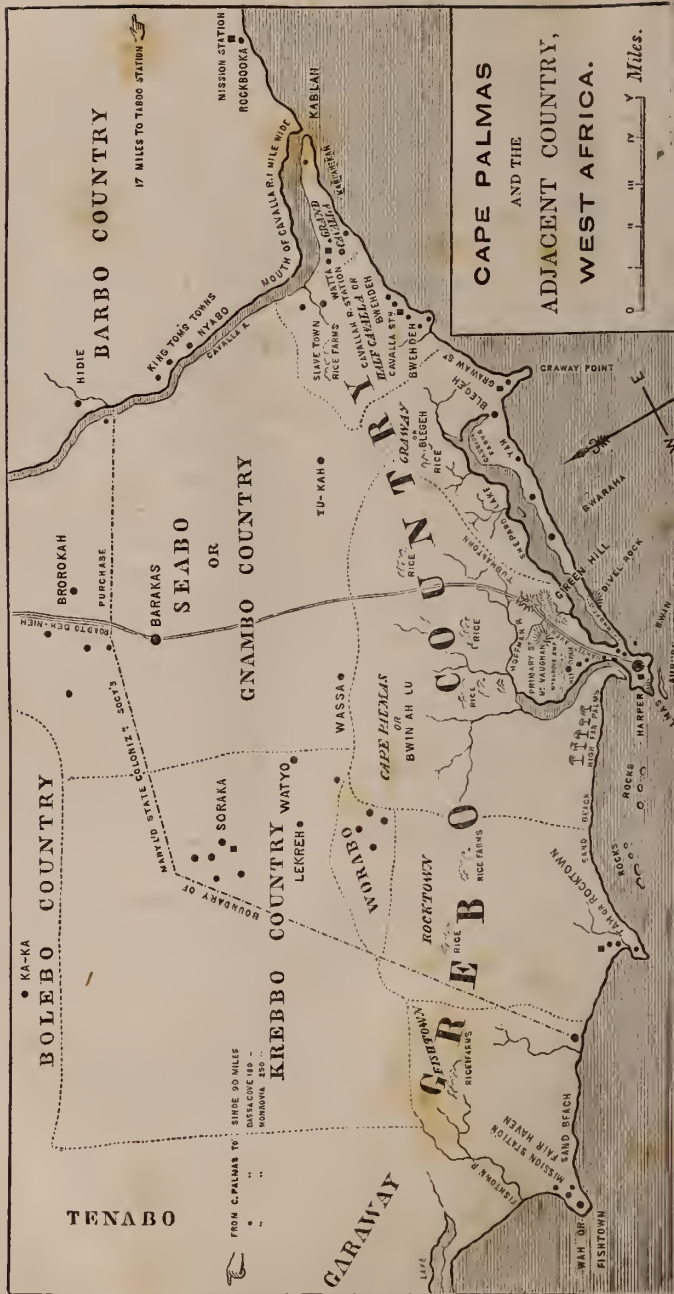
The following paragraph from the *Cavalla Messenger* contains another indirect proof of that which all our Missionaries deeply feel—the absolute necessity of the continuance of the squadron on the coast :—

“The quarrel between the Cavalla and Grahway natives, which last month seemed to threaten war, is, we are happy to say, to be referred for settlement to Commodore Mayo, of the U. S. Squadron, so soon as the flag ship Constitution shall again arrive on this part of the coast.”

# STATISTICAL MAP

*Showing the various Stations and present Disposition of the Missionary Force, Oct., 1854.*

# Mission in Western Africa.



## AFRICA.

### SHTOWN OR FAIR HAVEN.

NATIVE STATION Established 1843.  
Population about 1,500.  
Rev. G. W. Horne,  
Rev. W. Wright,  
Mrs. Horne,  
Mrs. Wright,  
T. D. Bell, Native Teacher.  
Native Boarding School—11 S.  
One Sunday do., ..... 17 S.  
One Candidate for Orders.

#### BUILDINGS.

One Mission House.  
One School-House.  
One Native Chapel.  
Number of places in which Services  
are held, 5.

### OTHER STATIONS ON THE COAST.

Over 90 miles from Cape Palmas. *Colonial Station* established 1854.  
Rev. T. L. Pinkney, (col'd.) Pastor in charge. The Missionary  
expects to enter on his duties at the close of this year (1854).  
ASASA COVE, 180 miles from Cape Palmas. *Buchanan Colonial Station*  
established 1853. Rev. J. Rambo, (white,) Superintendent. Mrs.  
Rambo, Missionary Teacher. A frame dwelling and School-House  
now being erected. The Missionary expects to enter on his duties  
at the close of this year (1854.)

MONROVIA, 250 miles from Cape Palmas. *Colonial Station* established  
1833. Rev. A. Crummell, (col'd.) Pastor of Trinity Church. Rev.  
H. Greene, (col'd.) assistant of Trinity Church. One Sunday  
School—50 scholars; 14 Communicants. A stone Church is being  
erected.  
ST. PAUL'S RIVER, 10 miles above Monrovia. *Colonial*  
Station established 1853. Rev. Alfred T. Russell, (col'd.) Pastor  
of Grace Church. Mrs. A. F. Russell, Teacher. One Male and  
Female School, 20 scholars; \* one Sunday School, 40 scholars; \* 15  
Communicants.\* A brick Church erected.

\* Estimated number.

#### RECAPITULATION.

##### NATIVE MISSION STATIONS.

Rev. J. Payne, D. D., Bishop.  
Missionaries: 5 White; 1 Colonial; 2  
Natives.  
Female Asst. Missionaries: 5 White; 1  
Colored.  
Colored Female Teachers, (White.)  
Male Teachers, do.  
Native Male Teachers, do.  
do. Female do.  
do. Catechist.  
Native Candidates for Orders.  
Boarding Schools, do.  
School Houses, do.  
Sunday do.  
Standing Scholars, do.

##### COLONIAL MISSION STATIONS.

Rev. J. Payne, D. D., Bishop.  
6 Stations.  
1 Missionaries—2 White and 5 Colored.  
1 White Female Teacher.  
3 Colored Female Teachers.  
1 High School—10 scholars.  
3 Day Schools—75 do.  
5 Sunday do.,—170 do.  
1 Stone Church.  
1 Brick do.  
1 Frame do.  
2 Native Station Houses.  
2 School Houses.  
Orphan Asylum, the first story of stone.

## CAPE PALMAS.

NATIVE STATION Established 1836.  
Native population in three towns,  
about 3,000.  
The resident minister at Cape Pal-  
mas preaches regularly in these  
towns, aided by one native assist-  
ant, and candidate for Orders, N.  
S. Harris.  
BUILDING—1 Native Chapel, 40 x 30;  
3 places in which Services are  
held.

#### GREEN HILL.

NATIVE STATION—1 Native Board-  
ing School, 16 scholars; 1 Native  
Sunday School, 17 scholars; 1  
Teacher and candidate for Orders,  
N. S. Harris; 2 Native Communi-  
cants; 1 Frame Dwelling-House,  
12 x 12.

CAPE PALMAS AND MOUNT VAUGHAN.  
*Colonial Station* Established 1836.  
Rev. H. R. Scott, Pastor of St.  
Mark's Church.  
Rev. G. W. Gibson, (col'd.) Assis-  
tant Minister St. Mark's Church.  
Mr. J. T. Gibson, Teacher and Secu-  
lar Agent.

Mr. Thomas Mason, (col'd.,) Teacher  
Boys' School, Mt. Vaughan.  
Mrs. G. W. Gibson, (col'd.,) Teacher  
Girls' School, Mt. Vaughan.  
High School at Mt. Vaughan, 10  
Beneficiaries.  
1 Male Day School, 20 scholars.  
1 Female do., 35 do.  
2 Sunday do., 50 do.  
1 do., C. Palmas, 30 S.

#### BUILDINGS.

1 Stone Church, St. Mark's, Cape  
Palmas.  
1 Frame Chapel, Mt. Vaughan.  
1 Stone and Frame Building—The  
Orphan Asylum, Cape Palmas.  
Communicants, 29.

#### CAVALLA.

NATIVE STATION Established 1840.  
Population about 1,900.  
Rev. John Payne, D. D.,  
Rev. C. C. Hoffman,\*  
Rev. Robert Smith,\*

## CAVALLA—Continued.

Mias Mary Ball, Teacher.  
Miss Anna M. Steele.  
Mr. Augustus Rogers, Teacher.  
4 Native Female Teachers.  
1 do. Male do.  
1 Female Boarding School, 30 scholars  
1 Male do., 30 do.  
1 Day School, 10 do.  
1 Female Sunday School, 45 do.  
1 Male do., 55 do.  
1 Candidate for Orders, W. H. Kin-  
kie.  
30 Native Communicants.  
BUILDINGS.  
Missionary Residence.  
Church of the Epiphany, (stone.)  
Native Chapel, (thatch roof.)  
1 Boys' School-House, (frame.)  
1 Boys' do., (mud walla.)

#### NATIVE CHRISTIAN VILLAGE.

12 Neat Frame Houses.  
Printing Office and Press.  
Carpenter Shop and Blacksmith do.  
1 Strick-kiln.  
1 Carpenter and 2 apprentices.  
1 Blacksmith, 1 Printer.  
1 Brickmaker, 1 Gardener.  
1 Herdsman, 1 Secular Agent.  
Debating Society, 1 Singing School.  
Natives residing in the neighborhood  
of this Station, and regularly visit-  
ed, 7,000. Towns, 12, in all of  
which Services are held.

## CAVALLA RIVER.

NATIVE TOWNS along the river, 30  
to 50 miles interior.  
Rev. C. F. Jones, Ku Sia, (Native  
Deacon,) itinerating Missionary  
residing at Cavalla.  
Thomas Freeman, Native Catechist  
at Cavalla.  
HALF GRAYWAY (NATIVE STATION.)  
Under charge of Rev. G. W. Gibson,  
Native population about 1,200 in two  
towns, in both of which Services  
are held.  
BUILDING—1 Native Chapel.  
Tahoo, (NATIVE STATION). Popu-  
lation in 6 towns about 4,000.  
Rev. J. Musu Minor, Mission-  
ary in charge, and itinerant to the  
Barbo and Plobo Tribes.  
1 Native Teacher, Hector Hum-  
phries.  
1 Boarding School, 12 scholars.  
1 Sunday do., 15 do.  
6 places in which Services are held  
4 Native Communicants.

This map shows the original bound-  
aries of "the Maryland State Col-  
ony." Those boundaries are now  
enlarged, extending about 100  
miles east and 20 miles west of the  
linea here given.

## AFRICA.

### MISSIONARIES AND ASSISTANTS IN THE FIELD, OCT., 1854.

	WHITE.	COLORED.	NATIVE.	
Rev. J. Payne, D. D.	Rev. A. Crummell.	Rev. J. M. Minor,		
Rev. R. Rambo.	Rev. H. H. H. H.	Rev. C. F.		
Rev. G. W. Horne.	Rev. A. F. Russell.	Rev. T. Bell,		
Rev. H. R. Scott.	Rev. G. W. Gibson.	Rev. W. H. Kinckle.		
Rev. Wm. Wright.	Rev. H. Greene.	Rev. N. S. Harris.		
Mr. A. Rogers.	Mr. J. T. Gibson.	Other Native Teachers.		
Mrs. Rambo.	Mrs. Thomas Mason.	Males	..... 6	
Mrs. Wright.	Mrs. Crummell.	Females	..... 4	

Candidates  
for Orders.



## C h i n a .

THE Report of last year mentioned that Bishop Boone, who had been in this country for several months, would return almost immediately to his field of labor. He embarked from New-York on the 14th day of Nov., 1853, accompanied by his family, and also by Mr. Points, of whose short visit here notice was given in the Report above spoken of. He was accompanied also by two female teachers, whose appointment was noticed last year, (viz., Miss Wray and Miss Conover,) and by Tong Chu Kiung, the native candidate for orders.

The Bishop's return voyage was a long one, consuming one hundred and fifty days, but made available to the party to purposes of study.

The Bishop speaks of it *thus*, in his letter dated

“SHANGHAI, April 22d, 1854.

“Through the goodness of our Heavenly Father, we arrived in safety and in good health on Good Friday, having been one hundred and fifty days on the passage, the same space of time that the waters prevailed upon the earth at the time of the flood. Our ship was well found; our captain was most kind and obliging; we had a good steward; and I think we all arrived in quite as good condition, physically, as that in which we left New-York. The study of Chinese was a great resource to us, which served to while away the time with employment that we knew would be of permanent importance. Mr. Tong made himself very useful in instructing the ladies, and in reading with Mr. Points and myself.

“Upon my arrival, I had the happiness to find all the members of the Mission in good health; and to learn that none of our native brethren had lost their lives in the recent sad troubles. Our Deacon, Wong Kong-Chai, met us at Woosung, and was overjoyed at our arrival.”

Of the condition of things existing at the time of his arrival, he writes:—

“Mr. Nelson and Mr. Keith inform me that they have written to you fully about the state of affairs here. I am so recently arrived, that I can form no opinion as yet of our prospects. It needs but a glance, however, to show that the state of things is most deplorable. The city of Shanghai is in the possession of three or four thousand desperadoes, who plunder, rob, and murder. The city outside of the walls is pretty much destroyed by fire. It is surrounded by from ten to twenty thousand Imperial troops, who are little better than a band of robbers. They encroached so much recently, that foreigners were obliged to attack and drive them off. The Missionaries who lived near the walls have been driven out of their houses, and have taken refuge in those belonging to our Mission. I am told that there were as many as six families in my house at one time. It is impossible to predict when this state of anarchy will cease. The troubles which have



come upon them, it is observed, have made those who attend religious services much more serious listeners than they were heretofore; and the number of attendants has also increased in many places."

During the Bishop's absence, the new Chapel on the Mission premises was completed. This is in addition to the Church in the city.

An engraving of this building appeared in one of the numbers of the "CARRIER DOVE," and one of the "OCCASIONAL PAPERS." It appears also on the first page of the "OCCASIONAL PAPER" submitted with this Report.

It is a very neat edifice.

The Rev. Mr. Nelson has furnished an account of the opening services as follows:—

"At the first religious service, the Rev. Mr. Keith, who has charge of it, read the morning prayer, and the Rev. Mr. McClatchie, of the Church Missionary Society, preached the sermon. The Communion was administered by the Rev. Robert Nelson, his first attempt to perform that service in the Chinese language. The congregation was one of interest, and one somewhat uncommon in a heathen land. There were present the scholars of the Mission Boys' School, and of the Mission Girls' School; those of a day school of boys under the charge of Mr. Keith, and those of a day school of girls under the care of Miss Jones, besides another school under the care of the Rev. Mr. Hobson, the English Chaplain, making in all about ONE HUNDRED AND SEVENTY SCHOLARS. Added to these were the teachers and servants of the schools, the members of the Mission and their families; two American gentlemen and their wives, and an English gentleman resident at Shanghai; the remainder of the chapel being completely filled by Chinese. With the aid of a melodeon, (sent to them by St. John's Church, Troy,) they were enabled to chaunt in Chinese the praises of God. The congregation were attentive, the services were conducted with animation, and the whole proceedings well adapted to move the heart of a Christian."

Since the return of the Bishop to China, the Rev. Mr. Keith and Miss Tenney have been united in marriage.

The date of last advices leaves everything in a state of great confusion throughout a vast portion of that land. And though it is impossible to conjecture what is likely to be the precise course of events, still all things tend to the confirmation of our hope that God will bring order out of this confusion, and, in ways which we know not, open the door more effectually for the spread of the everlasting Gospel.

While there is, or has been, great diversity of opinion in regard to the value of the religious element in the Revolution now progressing in China, all the various Missionary bodies

which have Missions established in that country are looking for the result above indicated. Not one supposes that anything is likely to occur to shut out the Gospel from that land, or to lessen the opportunities for its promulgation; but, on the contrary, that it shall have free course, and be glorified in its power through God, to the pulling down of the strongholds of sin and Satan, and the establishment of the kingdom of our Lord and Saviour, Jesus Christ.

The Committee cannot, within any proper limits, embrace in this Report a detailed statement of the rise and progress of the Revolution in China. The secular and religious papers and periodicals have been full of statements in regard to this; and the pages of our own Missionary Magazine have been largely occupied throughout the past year by accounts which have, from time to time, reached us touching this matter.

The Committee have thought it well, however, to insert in this connection the following two articles; the one the most succinct and satisfactory account which they have seen of the origin of this movement, and the other embracing views in regard to it consonant, in a good degree, with the opinions of our Bishop in China.

These articles are from the London *Times* newspaper:—

#### THE CHINESE REVOLUTION.

“We have learnt from the last published accounts of the Chinese insurrection, that the rebels are masters of Nankin, and that the eyes of the victors are already straining northwards, in the direction of the chief imperial city. Our next intelligence from the Celestial Empire may proclaim the downfall of Pekin—the final overthrow of the Mantchoo dynasty, and the complete triumph of the insurgent leaders. No moment, therefore, would seem more fitting than the present to convey to the reader some notion, however faint, of the rise and progress of the astounding movement which, within these few months, has come upon the civilized world with the suddenness and vehemence of a fierce convulsion of nature. We know that Nankin has been seized by the revolutionary armies of the Chinese Empire; but of the successive steps by which this famous and luxurious city has been reached by the invading hosts, we have yet to receive a detailed account.

“We have perused the singular documents issued by the heads of the rebel force, in which the language of our own evangelical schools is borrowed, to grace the most palpable Pagan superstition; but of the methods by which the strange and unexpected alliance has been formed we continue still in the profoundest ignorance. No available information is sufficient, it is true, to dispel altogether the mists in which the great Chinese rebellion is for the time enveloped, and to enable us to comprehend exactly the objects and aims of the universal movement, as well as the character and motives of the men in whose hands the direction of the whole undertaking would seem to rest; but something, at least by the aid of existing records, may be

done, during the present breathing time, to make our readers acquainted with the origin and advance of the singular drama, the fourth exciting act of which has been unexpectedly played out, while they have been in utter ignorance of the action of the preceding three. Before the curtain rises for the last *tableau*, we shall surely do well to refer to our books for a narrative of the scenes that went before.

"The outbreak of the revolution took place at a remarkable period of the history of the Chinese Empire. The war with England had brought the Chinese people face to face with external civilization as they had never met it before; and the treaty which followed the success of British arms, by throwing open additional ports to commercial enterprise, placed the natives still more largely and directly under the influences of foreign example. The present Emperor, Hieng Fong, being then nineteen years of age, ascended the throne in 1850, when that treaty was already in force, and when it was at his option either to avail himself of the undoubted advantages of the new relations that had been formed with Europeans, or to attempt a retrograde policy in the teeth of the concessions which had been extorted at the cannon's mouth from his predecessor and sire. The youth did not take long to decide upon his course of action. The reflecting and experienced counsellors of the empire, who advised extended relations with the new-comers, a liberal policy abroad, and a progressive policy at home, were dismissed from Court with disgrace, while their successors were deliberately chosen from the most violent and declared enemies of the European nations. Scarcely was the decision of the young emperor made public, before open attempts were made by the reactionary party to destroy whatever beneficial influence had been exercised upon the Chinese character by contact with the stranger. Fortunately, as we all must think, some influences had prevailed during the short period of toleration and enlightenment, which were not altogether susceptible of eradication.

"China, as well as France and other Western nations, has had for years her secret societies, which, established, in the first instance, with no graver or more menacing object than that which in all countries governs the proceedings of Masonic and similar institutions, have long occupied themselves with designs for the subversion of the Mantchoo dynasty. The victories obtained by the English enabled these conquerors, without much loss of time, to add a religious to the political element which already agitated the clubs. Missionaries are not slow to push an advantage, and Protestant Missionaries are by no means the least energetic of their kind. To the other secret societies already set on foot in China, when Hieng Fong ascended the throne, was added, after the ratification of peace, that of the 'Chinese Union,' a Christian community founded by Gutzlaff, an enterprising Missionary, born in Germany, of supposed Chinese extraction, and a useful civil officer of the British Government. While Hieng Fong was still briefly meditating whether he would return to the old Tory *régime*, or give an impetus to the new and sensible ideas that had started up in China during the latter days of his deceased father, disciple after disciple of Confucius was exchanging the service of Budha for the Anglo-Saxon Protestant faith, proclaimed by British Missionaries, and promulgated far and wide by their first proselytes.

"Too much attention cannot be given to the fact which we have just stated, for it serves to throw instant light upon what has hitherto seemed the most obscure and inexplicable portion of the Chinese revolts. We in Europe have been amazed and startled to find thousands of these rebellious pagans marching, as with one accord, under a banner upon which the name of Christ is inscribed, and circulating eagerly, as they proceed on their onward march, the sacred commandments of the Old Testament and the divine doctrines of the New. One moment's reflection, however, is sufficient to

put away the wonder. Given secret societies, intent upon the destruction of a political system; earnest missionaries, as eager to gain believers to their creed, and free intercourse between both; and the youngest philosopher shall sum up in a moment the result. The result, in fact, has been precisely as we see. The Chinese haters of the Mantchoo race are cloaking their political passions under the garb of obedience to Divine commandment, and the cloak sits awkwardly and grotesquely enough upon the backs of the strange wearers.

"It is impossible to peruse, as we have done, the various documents bearing upon this extraordinary outbreak, without being forcibly struck by the systematic and well-contrived plans that, from first to last, have directed the revolutionary movement. Whoever may be answerable for the general disturbance, the head that devised and settled the scheme of operations evidently belongs to no ordinary man. Every step has denoted skill, forethought, vigor, and intelligence. Even before a blow was struck, or a revolutionary cry heard, the people were led to expect great changes at this particular time, as the exact fulfilment of decrees long since published by the Chinese prophets; and the first alarms that reached the Imperial ears were made to proceed from the quarter best calculated to inspire fear and dread. If the reader will turn to the map of China, he will find that the Province of Kouang-si is situated at the southwestern extremity of the empire. Kouang-si is under the rule of a Governor-General, and forms a portion of the Viceroyalty of the two Kouangs—the second Kouang being Kouang-tong, which joins Kouang-si on the east, and has for its capital the well-known city of Canton. Kouang-si is a country of mountains bristling with bare crests, and shorn on their summits and declivities of every species of vegetation. But its scenery is, nevertheless, very picturesque. The inaccessible mountains themselves seem shaped according to a wild caprice of the human imagination, in order to represent gigantic forms of every kind of animal; and the rivers which precipitate themselves into abysses, above which are thrown impassable bridges, appear, according to the description of travellers, to belong rather to a land of genii than to an ordinarily inhabited country. The soil, however, is as sterile as the scenery is romantic. Cultivation is scanty, and the people are indigent. But, though poor, they have the nature of hardy mountaineers, and are sober, intrepid, capable of long endurance, and animated with a proud spirit of independence. After ages of occupation, the Tartars have failed to bring to submission the most remote mountainous districts of Kouang-si. It was among these distant hills that the great conspiracy was hatched, and nothing could have shown the wisdom of the conspirators more clearly than their choice of a starting-place. The very misery of the inhabitants was an element of strength, and an army of adventurers could nowhere recruit itself so easily as among a population living on the verge of want. Moreover, the mountain country afforded the very best possible battle-fields to those who had yet their way to make by stratagem, by surprise, and mainly by defensive operations, against the more numerous and organized troops—if such a term as the last may be applied at all to the Chinese army—of the Celestial Emperor.

"But there remained a more cogent reason still why any grand and comprehensive attempt against the existing dynasty of China should take its origin in the natural fastnesses of Kouang-si. In the most distant of these mountains dwell the race of the Miao-tze, a community of whom the majority of our readers probably never heard until the name appeared in the accounts that have reached us of the rebellion, but to whose adherence to the revolutionary cause, in the first instance, must certainly be attributed much of the success that has attended its progress. The Miao-tzes are the aborigines of a chain of mountains which take their rise in the north of



Kouang-tong, and extend into the central provinces of the Empire. They are a retiring race, and fix their abodes away from the haunts of men, their most numerous colonies never exceeding two thousand individuals. Their houses are built upon piles, like those of the Malays, and they shelter under their roof the domestic animals which they rear. They are husbandmen and warriors, fearless, and capable of any amount of fatigue. The Tartars have never conquered them. They have preserved the ancient national costume; have never shaved their heads; have always repelled the authority of the mandarins, and refused to adopt customs imposed by the Mantchoos. Their independence is a recognized fact, and in the maps of the country their districts are left blank, in order to show that they have not yet been brought under submission to the Emperor.

"The Miao-tzes are the horror of the civilized Chinese, who call them wolf-men. It is a firm belief in Pekin that they wear tails, and that when a Miao-tze is born, the sole of the child's foot is cauterized in order to harden it, and to render the owner incapable of fatigue. To have planted the revolutionary standard away from these hardy mountaineers would have been to throw away an incalculable advantage ready made to the insurgents' hands. They did not throw it away. On the contrary, they availed themselves to the full of the terror inspired by the very name of Miao-tze, proclaimed an alliance with the supposed savages, and induced the latter to take up arms for the recovery of lost rights. It was in August, 1850, that the Pekin journals first announced the breaking out of predatory warfare in Kouang-si.

"During the earliest months of 1850 the rebels performed divers insignificant military movements until they approached the frontiers of Kouang-tong. Here they possessed themselves of one or two important towns, and slew three high class mandarins. The viceroy of the two Kouangs, a functionary of the name of Siu, and whose prudence amounted to downright cowardice, as the enemy approached, expressed a pious desire to withdraw from his viceroyalty in order to prostrate himself before the tomb of the defunct emperor. But he was ordered to keep to his post. In his extremity he dispatched troops against the rebels, but the troops were beaten and utterly destroyed. In fact, destruction was inevitable whenever they took the field. The tactics were invariably of one description. The insurgents, as often as the Imperial troops advanced, pretended to take flight, and, as often as the rebels pretended to take flight, the Imperial troops pursued, until they were caught in ambuscade, and there pitilessly massacred. Experience went for nothing. The feint was made a hundred times, and a hundred times wholesale slaughter followed. Siu, stunned by the unaccountable success of the insurgents, hurried off to Pekin to sound the note of alarm. While he was rushing to the capital, new victories were obtained by the guerrillas. These continued to invite the Imperial soldiers to destruction, and the soldiers were too good disciplinarians to disobey. The rebels now entered Kouang-tong.

"A new mandarin was sent from Pekin to reduce the audacious insurgents—no less a personage than the illustrious Lin, whose glory it had formerly been to give occasion to the war with the English by his wanton destruction of their 20,000 chests of opium. Lin addressed himself forthwith to the rebel chiefs, and they answered the great mandarin in a proclamation, which constituted their first political act. The manifesto would have done credit to the most enlightened rebels of any Christian country; it was plain and to the point. 'The Mantchoos,' said the document, 'who, for two centuries, have hereditarily occupied the throne of China, were originally a small colony of foreigners. With the help of an army accustomed to warfare, they made themselves masters of our treasures, of our lands, and of the government of our country—a circumstance which pro-



claims emphatically enough, that, in order to usurp an empire, it is only necessary to be sufficiently strong for the purpose. There is really no sensible difference between us, who lay under contribution the villages that we seize, and the functionaries who, sent from Pekin, forestall the impost. That which is fair to take is fair to hold. Why do you then, without any show of reason, send troops against us? Your proceedings seem most unjust. What! have the Mantchoos, who are strangers, the right to levy taxes from eighteen provinces, and to appoint officers to oppress the people, and are we Chinese to be prevented from taking any money whatever? Universal sovereignty belongs to no individual, to the exclusion of everybody else, and no one has ever yet heard of a dynasty boasting an issue of a hundred generations of Emperors. The right of governing is possession.'

"In addition to the above letter, several numbers of the *North China Herald*, published at Shanghai, have reached us, containing more detailed information concerning this remarkable movement; and a careful perusal of them has led us to the conclusion, that, whatever the insurgents may eventually become, they are, as yet, very far indeed from being Christians in every sense of the word. Certain fundamental truths are recognized by them, such as the unity of God, the Trinity of Persons, the redemption of mankind through the sacrifice of Christ, the work of the Spirit; but, in conjunction with these, the fanatical principle of new revelations has been admitted, and this has prevented the commencement which had been made from being carried forward, by a healthful course of action, and by a careful perusal of the Christian Scriptures, to its true results. An enthusiastic and imperfectly informed mind, suffering under cruel oppression from the Chinese officials, and irritated in consequence, soon exhaled such revelations as were congenial to its own excited views and feelings; and Hung-sew-tseun presented himself to his countrymen as invested with a special mission to free them from the Tartar yoke, and utterly to exterminate the idolatrous Manchus. The Decalogue has been set up as the rule of morals, of course with a partial interpretation, so as not to interfere with the avowed objects of this new Mission; and while the commandment, 'Thou shalt do no murder,' has not been considered as conflicting with the merciless excision of the Tartar race, obedience to other precepts is enforced under the severest penalties, and offences against them are punished with death. The Saviour Himself is again and again introduced in their writings as recognizing the mission of Hung-sew-tseun, and inculcating obedience to him. Indeed, the Father and the Son are so presented in these documents, as transferring their authority to the head of the new system, obedience to whom is synonymous with obedience to the Lord Himself; while heaven is held forth as the reward of those who die in battle; and hell as the punishment of those who are found guilty of cowardice.

"To us it appears, in its present aspect, to be a new and powerful fanaticism, iconoclastic and punitive in its action; and unless, by missionary interference and further instruction, its character be altered, progressing, probably, to the setting up of the head of the system as an object of deification and religious worship. It will be seen that doubts are entertained as to whether the originator of this movement has not already been removed by death; and if this be the case, it will account for the fact, that while, in the writings emanating from the chief, there was no attempt to arrogate to himself any peculiarity of relationship to God, in a more recent writing, 'The Child's Trimetrical Classic,' from a nameless author, unmistakable claims to a divine origin, a sonship to God, and a vicegerency for Jesus Christ, are put forth on behalf of the heavenly prince.

"Truly rejoiced we shall be, if more detailed information serves to show that the estimate we have formed of this movement, in its religious aspect,

is an incorrect one. But we cannot withhold from our readers extracts from the documents which have reached us, and we could not publish them without a candid avowal of the impressions we have received from them."

In regard to the general history and condition of affairs in China, the Committee content themselves with the foregoing, presenting, in addition, only the following letter from Bishop Boone, which is the latest we have received from him, and bears date June 27th, 1854:—

"The city is still in the hands of rebels, and the prospect of trade is not promising.

"The only matter of public interest that has transpired, since the last mail, is the visit of Mr. McLane to Nanking, in the U. S. steamer *Susquehanna*.

"This visit to the head-quarters of the insurgents has served further to develop their policy and views; and the information we have obtained does not encourage us to expect much from our intercourse with his 'Celestial Majesty.'

"The name of Nanking has been changed from Nan-King, 'Southern Capital,' to Teen-King, 'Celestial Capital.' Hungsen-tseum is the Celestial King. The Eastern King, Tang, has added to his other titles that of 'The Holy Ghost, the Comforter.' Mr. McLane says, that judging from proclamations and from all he saw and heard, he thinks it is the design of Hungsen-tseum (if he be alive, and if he is not alive, of Tang, who countersigns all the State papers, even those which confer appointments on himself,) to set up this as a fourth dispensation, supplementary to that of Jesus Christ. He thinks they have got hold of the idea of the Millennium; but that H. S. T. intends to set up a new dispensation I think there can be no doubt. This is plain, from the Trimetrical Classic, where he says of himself, 'God has set up his son, *i. e.*, Hung, to endure forever; to defeat corrupt machinations, and to display majesty and authority; also to judge the world, to divide the righteous from the wicked, and consign them to the misery of hell, or bestow on them the joys of heaven. Heaven manages everything—heaven sustains the whole. Let ALL beneath the sky come, and acknowledge the new monarch.'

"This is fearful power for any mere man to claim, that of judging the world, and dividing the righteous from the wicked.

"The authorities at Nanking acted quite up to this high claim of their leader being the universal monarch. In answer to a communication from Captain Buchanan, they objected to the use of names of countries, as the United States, England, &c.; would not recognize him as the captain of the ship he came in; exhorted him to submit to *Thaie-ping*, and then he could have the dignity and happiness of being an officer in truth. They said it was very well for the 'brethren from afar' to come, but when they came, they must bring offerings; using the characters that are used for the presents of the three kings, to the infant Jesus. The impression of those who went into the city was, that they would insist upon an acknowledgment of the claims of *Thaie-ping-wang*. They showed not the slightest disposition to inquire into the faith of the 'brethren from afar,' but, on the contrary, great anxiety to let them know what they believed. An officer with whom the Rev. Mr. Culberston had some intercourse, told him, with much impatience, 'I know you did not know anything of this before; but now I have told you, you *do know*'—implying no excuse would be received for ignorance, after such an enlightenment.

"This officer left Mr. Culbertson, went away abruptly, ordering him to be detained. Mr. Culbertson was of the opinion that he would insist upon his doing obeisance to Thaie-ping-wang; he therefore refused to await his return. It seems a great pity that he did not test the thing fully, though certainly no one can blame him for escaping from so very awkward a position.

"There seems to be no room to doubt that a theocracy is set up—politics and religion are completely blended. All who disbelieve in Thaie-ping-wang's claims are to be treated as 'demons,' (a favorite phrase with them,) and to be put to death as traitors. Hung is the younger brother of Jesus, God's second natural son, and his prime minister is the 'Holy Ghost, the Comforter.' Can the Commissioners of England and the United States form a treaty with a man who claims such titles as these, and who sends the 'Holy Ghost' to sign as secretary in his behalf?

"The English Plenipotentiary, Sir John Bowring, and their Admiral, Sir James Stirling, are both at present in Shanghai. Sir John Bowring seems perfectly convinced of the fanatical character of the insurgents, and that it is all in vain to expect anything from them as Christians. The English have sent two steamers to go above Nanking in quest of coals.

"It is to be hoped when these steamers return that we shall have more definite information how these disciples of the 'Younger Brother' will treat those of the 'Elder Brother,' in case these latter refuse to acknowledge the claims of said younger brother. This is a question of great importance to us, for we may hear of the fall of Peking any day, and then the mandarins all over the empire may submit to the rule of Thaie-ping-wang; and we should have a visit from him at Shanghai very soon under these circumstances.

"The mandarins, however, may refuse to give up, even if Peking does fall into the hands of the insurgents. In that case, the new state of things will be introduced more gradually.

"We may expect very stirring times in China, and we should have a strong Mission—many single men, or men willing to act, according to the apostolic injunction, as though they had no wives, well versed in the general language of the country, and ready to take their lives in their hands, and go anywhere on a moment's notice.

"We are in a crisis calling for much firmness and prayer. Surely our brethren at home should be stirred up to prayer, in view of the state of things in which we are here.

"I cannot but regard it as a glorious seed-time, but we cannot say how this seed may be watered; yet God will direct according to His infinite wisdom; and it is ours to see to it that the seed is sown; that there are faithful hands here to sow it; and that the whole Church is watching and praying, that the seed sown may bring forth abundantly to the glory of the great Lord of the Harvest."

#### EVENTS IN THE SHANGHAI MISSION.

The seat of our Mission in China has felt the power of the commotions which have prevailed in that country.

On the 7th of September, 1853, the City of Shanghai capitulated, without resistance, to the insurrectionary forces by which it was invested, and to which the government was at once transferred. This was done with the loss of but a single life, that of one of the Mandarins.

The leaders proceeded immediately, with great order, to promulgate regulations prohibiting plundering, or any injury whatever to persons and property, on pain of instant death; which regulations were enforced and executed in the most summary manner. The Chief entered into communication with the foreign officials resident at Shanghai, professing entire good-will to foreigners, as well as to his own countrymen, for whose welfare he declared that he had taken up arms.

So admirable were the police regulations of the conquerors, and so confident were the Missionaries of their good-will, that they did not hesitate to go to and fro with the most perfect freedom. Their usual avocations were pursued without the slightest molestation; the regular religious services at the Church in the midst of the Chinese city were maintained without molestation, and attended by congregations who evinced a remarkable degree of attention. The dwellings of our own Missionaries residing without the town were covered for the most part by the guns of the American and British men-of-war; but the houses of the Missionaries within the town enjoyed an equal degree of security, under the protection of an armed guard, *set over them by the insurgent leader.*

There was at first a great deal of alarm among the people; business was interrupted, and occasioned much distress, but after a short time confidence began to be restored.

This condition of things, however, lasted but a short time.

The Rev. Mr. Nelson, under date 29th September, says:—

#### ATTACK OF THE IMPERIALISTS.

*"September 29th.*—The Imperialists from the interior have arrived here in considerable number with the design of recovering this city from the rebels, and to-day they commenced a brisk and continued firing on the southern part of the city from their boats on the river, the most of which was in full view of our Mission, and some two or three miles distant. Some of their balls flew about the houses of some of the Missionaries within and without the city; in consequence of which several of the Missionary ladies have come over to take up quarters among us, as our buildings are out of the range of the firing. The gentlemen think it best to stay by their houses, to prevent their being plundered. One lady is still in the city."

The particulars mentioned in the extract just read will be better understood on looking at the map of Shanghai, presented with this Report. On this are given the various localities; and it will be seen that our Mission buildings are not very



near to the city proper, but on the opposite side of the river, in a place of comparative security. This has given decided advantage to our Mission, during existing troubles, insuring a good degree of peace and comfort to our Missionaries, and enabling them to continue their usual work in the Mission without serious hindrance. The school exercises and services in the Mission chapel have scarcely been interrupted.

The Committee introduce here portions of the journal of the Rev. Mr. Nelson, presenting further accounts of the protracted siege of Shanghai by the Imperialist forces:—

*Friday, Sept. 30th, 1853.*—This morning the Imperialists made a demonstration at the north gate of the city, quite a large body coming to that quarter, and having something of a fight close around Mr. Yates's house, of the Baptist Mission. I went over to Mr. Cunningham's, Methodist, and Mr. Yates's, just after the fight, and saw numbers of the Imperialists with their war implements, thickly crowding the roads, and about the fields, and houses in the vicinity. The rebels also were standing in numbers on the city walls, and there was a parleying going on between the two parties. A heavy rain coming up and continuing some time, rather settled the matter for that time, and the Imperialists gradually retired from the field. Some were wounded in the skirmish of the morning, and carried to Dr. Lockhart's hospital.

*Saturday, Oct. 1st.*—Some firing was kept up last night, and this morning early a fight began close around the houses of the Baptist Mission, which lasted several hours, many of their balls striking Messrs. Yates and Cabaniss' houses, these gentlemen being within them at the time. The firing from the boats on the southeast part of the city was also kept up steadily; during all which Mr. Pearcey and Mr. and Mrs. Crawford, of the Baptist Mission, were in the city, not having been able to get out, as the gates were all closed, and they could not get them opened. But after the firing was over to-day, they managed to see the head-man, and get authority to pass the gate, and they all got out and came down to our quarters.

Mr. Culbertson and family also came down, so that all the ladies now are out of the immediate vicinity of the fighting, and most of the American Missionary ladies are staying in our Mission.

*Sunday, Oct. 2d.*—To-day the city gates being all closed, it was impracticable to have our services in the city, and for the first time, I suppose, since Missionaries first began to preach in Shanghai, there was no preaching there. There was service, of course, in our school chapel, and perhaps at other places without the city. In the afternoon, Mr. Roberts, of Canton, and myself walked up to the boats of the Imperialists, some two or three miles from here, on the Soo Chow stream, and distributed some books among them. There were said to be 5,000 men. They snatched the books, according to Chinese custom. At our English service this evening, the presence of so many of our friends increased our congregation considerably.

*Tuesday, Oct. 4th.*—Several of us made an effort to get into the city to-day. We got a note from the Consulate to the head of the insurgents, and went to the little east gate, which was closed, as we expected, and the men on the wall said we could not get in. We pressed the matter, and they sent our letter in to the head-man; and after waiting some time, an answer came to the intent that going in and out we might meet with inconve-



nience, and requesting us to wait two or three days. So we returned, and afterwards learned that about that time a fight commenced near the west gate. In the afternoon I went with a boat, and got the various boxes that came for us in the "Bay State." Our usual gathering at Miss Jones's, this evening, was made more pleasant, as well as fuller, by the company of our friends.

#### A SIGHT OF THE IMPERIALISTS.

*Friday, Oct. 7.*—This afternoon Mr. Keith and myself took the ladies of our Mission, and several others with us, to see the Imperial army at their boats. They had been considerably reinforced since my first visit, and are said now to be 8,000 strong. Their curiosity was greatly excited at seeing the ladies, and they came in numbers close up to us, as we walked along. But there was so little of a military appearance about them, that there was nothing very formidable. Some few were making ladders for scaling the city wall, but the rest seemed to have nothing to do. Their boats occupied a line of great length, so that we walked only part of the way and returned. We learned that the late Taou-Tai of Shanghai was there, having an idea of trying to retrieve his fortune. There have been several small fights in the past few days, but nothing decisive yet. Soo-Dong was here to-day from the city, and brought a good account of our communicants. He also brought a grape-shot which had struck the corner of the Church, but without doing any serious injury.

*Sunday, 9th.*—This being our communion day, we had such of our Chinese brethren as could get here, but several were absent, some living within and some beyond the city. Thinking the chance of getting into the city to-day a bad one, I did not attempt it, but went to the English Church to witness the ordination of a Missionary for Loo-Choo,—Mr. Morton, who, having been a lay Missionary in London for seven years, has now come out to these ends of the earth, and with his wife and child will take the earliest opportunity of sailing for Loo-Choo. He will probably go in one of the ships of the Japan squadron, under Com. Perry. The Bishop of Victoria's sermon, at the ordination, was with special reference to the jubilee of the British and Foreign Bible Society. Our congregation to-night was enlarged again, by our friends of the other Missions staying in our midst. This afternoon, I went out with some others to distribute books among the Imperialists, who are still living in their boats. We found them for the most part lounging in the boats, or crowded about on shore gambling; and though it was said they were to fight to-morrow, we saw no preparation whatever for it. We saw a headless body lying exposed upon the ground, and numbers of men near it, who did not seem to regard it in the least.

#### LETTER FROM REV. ROBERT NELSON.

"SHANGHAI, CHINA, April 12th, 1854.

"The last week was marked here by a difficulty between the foreign authorities at this port and the Imperial forces, which have been encamped here for a long time. An assault was made by some of the Imperial soldiers upon a lady and gentleman near the foreign settlement, on the 3d inst., and as repeated warnings had been given the mandarins about their men, and they did not control them, the forces from the English and American ships of war went out to drive them from their encampments, killing a number of them, and having one killed and several wounded, in each of the American and English parties.

"The Imperial camp in the vicinity of the foreign settlement have been destroyed, and the soldiers all required to move to a certain distance off.

"Some pacific arrangement has since been entered into, and we hope for quiet again.

"For three nights a guard was sent us from the American ship of war, since which time it has not been thought necessary, and thank God we are all preserved in safety.

"The school of the Church Missionary Society has to be broken up at this time, owing to its location being near the scene of the last week's disturbance, and the house being taken in part as a place for guards. Some nine or ten of the boys were sent to us, and we have them temporarily in this school, though of course they still belong to the Church Missionary Society and are provided for by their Mission.

"Another of Miss Jones' scholars is a promising candidate for baptism, though as we have expected the Bishop's arrival for some time, I have preferred leaving the case until he comes. For more than a year, however, the girl has given very cheering evidences of a good work begun in her.

"Most of our communicants are with us for protection in these troublous times."

In closing this part of their Report, the Committee remark, that certainly there is a loud call upon us to be gathering the materials and providing the agents for our co-operation in the great work which God's providence has begun. He points out our duty. If we give heed, it may be our privilege to be co-workers with Him in the subjugation of that empire to the sceptre of Christ. If we have not the faith to listen, the door may once more be closed, and the rock refuse to open. But instead of any words of our own, we present the urgent language of one of our own Missionaries, now at Shanghai, who writes, "pressed in spirit" by the necessity of the case.

"Meanwhile, it is sad to see how unprepared the Church is for the action which is now offered her. It may be that in a few months access will be free to all who desire it, to go to the head-quarters of the new Emperor, and teach the truths of the Gospel. But *we* cannot send any one. Our Bishop and his *one* faithful presbyter labored here until help reached them just in time to allow them to return to the United States without abandoning the Mission. Those who came to the relief have been striving, in their inexperience and want of knowledge, to keep up things as they were until the Bishop should return. But we *had* been buoyed up with the hope that when he did return he would be accompanied by *many* fellow-laborers. We expected to hear of eager applicants for the honor of taking part in the glorious work which God is opening for His people. But, from all that we can hear, the sound of such wonderful tidings has been unheard or not cared for, and no one *man* in all the American Church has offered himself for the work. What is the fatal cause of the Church's lethargy? Why is it that the calls of heathen at home and heathen here, are so disregarded by the thousands of young men who ought to be giving their strength to the work of the Gospel? Do *all* our Bishops and Ministers do their duty in this matter? Do all our editors reiterate the call? Do *all* *Christian* parents teach their sons that God is calling for soldiers in a glorious war; that there is a noble work to be done now, in which they may have a part? Is faithful warning given of the woe that will fall on the unfaithful hearts who are found wanting in this day of the great battle between light and darkness? The apathy of the Church may cause shame at home, but, O! it makes us feel *sick at*

*heart* here, in this moral desert. God grant that her unfaithful children may awake to a sense of the principles and duties which God offers them in time to redeem the past, and to enable the Church to take her stand at home and abroad, in the front of the battle, and manifest her high commission, by doing a work for the world somewhat in proportion to the talents wherewith God has endowed her."

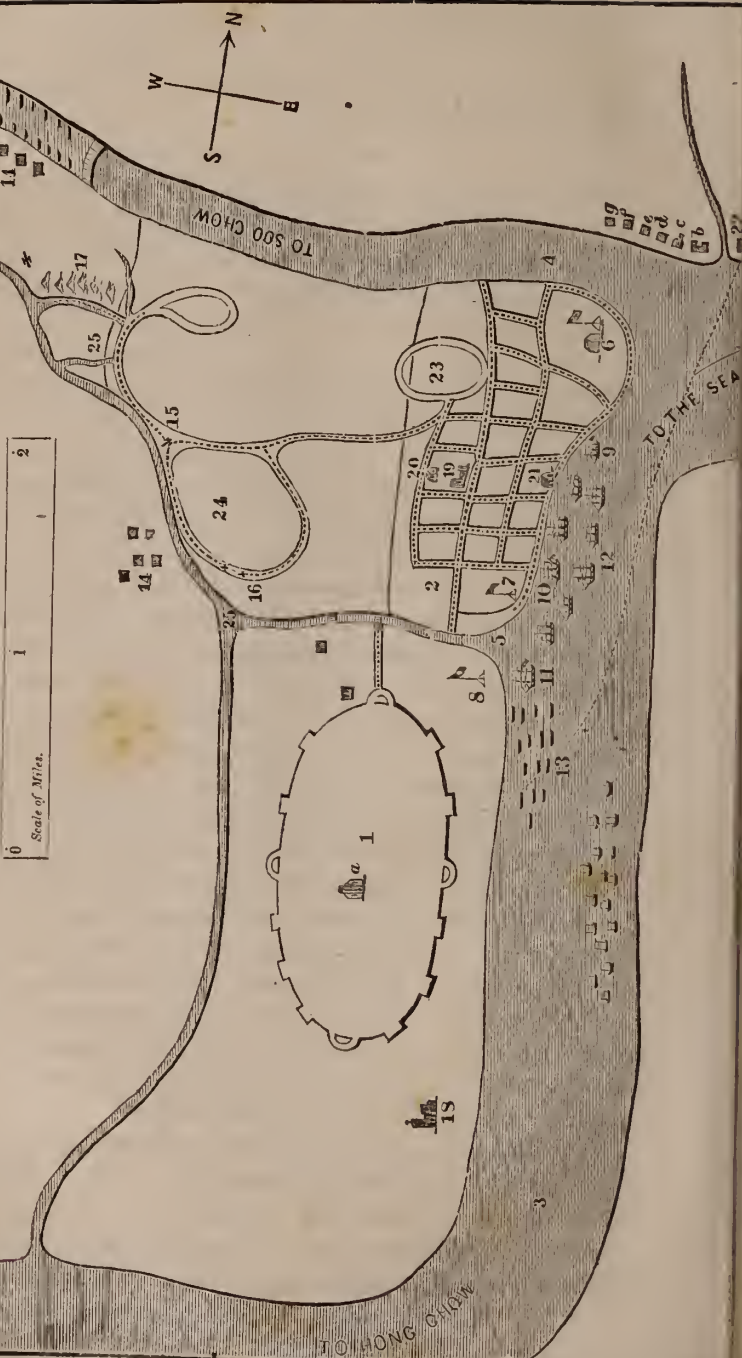
## THE REV. E. W. SYLE.

The return of Mr. Syle, from China, was noticed in the last Annual Report. During the period of one year from the time of his arrival in this country, Mr. Syle acted as an agent for the Committee, in efforts to awaken and increase an interest in the Mission to China, with a view to securing means and men for a more enlarged and vigorous prosecution of the work in that land. A considerable measure of success attended his efforts in this direction.

At the close of the year for which leave of absence had been granted, circumstances were such as to make necessary a longer continuance in this country on the part of Mr. Syle; and, being unable to pursue any extended agency for the Committee, Mr. Syle, in compliance with the very earnest wishes of parties in the City of New-York, undertook a Mission in behalf of the destitute Chinese living in that city in a state of want and wretchedness. He sought them out in their abodes of misery, and ministered to their temporal necessities. He gathered them twice in each week—Sundays and Thursdays—into one of the churches of that city, (old St. George's,) and taught them concerning the faith in Christ. He interested several of the leading merchants and others in the welfare of these people, and the result of his labors was, the holding of a public meeting, the appointment of an active and efficient Committee, through whose efforts a sufficient amount of money was secured to take these foreigners to the place where they wished to go, viz., some to California and some to China. Some few have chosen to remain, and have, up to this time, received the attention and care of Mr. Syle. The Committee feel that in all this a good work has been accomplished by their Missionary.

The Committee have now to state that the Domestic Committee, being anxious to establish a Mission to the Chinese in California, have desired to secure the services of Mr. Syle in that important enterprise, and have appointed him to the work, the Foreign Committee acquiescing in the arrangement.

MAP OF  
SHANGHAI, CHINA,  
*Showing the position of Mission Buildings, &c., &c.*



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## DIAGRAM OF SHANGHAI.

- 1 City of Shanghai.
- 2 Foreign Location
- 3 Woosung River.
- 4 Su-chau Creek.
- 5 Yang-king-pang Creek.
- 6 British Consulate.
- 7 American Consulate
- 8 French Consulate.
- 9 H. M. Screw Steamer "Encounter."
- 10 U. S. Sloop "Plymouth."
- 11 H. M. Brig "Grecian."
- 12 Foreign Merchantmen.
- 13, 13, 13, Imperialist Fleet.
- 14, 14, Imperialist Encampments.
- 15 English Guns.
- 16 American Guns.
- 17 Volunteers ensconced behind Graves.
- 18 Roman Catholic Cathedral.
- 19 English Church.
- 20 Guard House.
- 21 Bund Custom House
- 22 New Custom House.
- 23 Old Race-course.
- 24 New Race-course.
- 25, 25, Imaginary boundary of imaginary "settlement."

In presenting this Map, which is copied from one executed in China, we have thought it well to retain the references which accompanied the original, viz., those contained in the first two of the above columns. So much has of late appeared in the public prints in relation to the war in China, and Missionary interests have become so involved in the political struggles which are going on there, that all particulars relating to that country are interesting, whether they pertain to the progress of Religion or of the Revolution. And besides, Shanghai has, within a few months, been the scene of a conflict between one party in the war now existing in that unhappy country and the foreign population resident near that city.

This Map points out the localities where that struggle took place, and shows their proximity to our Mission premises.

Although within reach of the sound of the contending forces in the protracted siege of the city, our Mission family and Mission buildings have not suffered harm. God has graciously preserved them, and enabled the Missionaries to continue the usual exercises of School and Church. The Church in the city has been for the most part inaccessible by them, and the native Christians within the walls have been greatly distressed. It is impossible to predict how long this state of things will continue; at the date of our last advices, there was no prospect of a speedy conclusion of the troubles in which, for many months, Shanghai has been involved.

## CHINA.

*Extracts from recent Letters.*

On another page we give extracts from the letters recently received from Bishop Boone, but that which follows we prefer to place here, that it may not

## CHINA

*Missionaries and Assistants in the Field.*

Rt. Rev. W. J. Boone, D.D., Bishop  
 Rev. Robert Nelson,  
 Rev. Cleveland Keith,  
 Rev. J. D. Powell,  
 Rev. Wong Kong Chi,  
 Mr. J. T. Points,  
 Yang Soo Dong,  
 In the U. S., Dr. M. W. Fish.....

*Candidates for Orders.*

Mr. J. T. Points,  
 Yang Soo Dong,  
 Tong Chu Kiang,  
 Rev. Wong Kong Chi,

*For Deacons' Orders**For Priest's*

*Call for additional Missionaries.*—"You know how strong an advocate I have been, and still am, for sending out married men. At present, on account of 'the distress,' I would recommend the sending of only single men. Of such men I would venture to send as many as six if they can be had, and keep them in the field, if we have to send the women and children all home. I shall not be at all surprised if it comes to this with respect to Mrs. Boone and our two children; but my mind is, God giving me health and strength, to stand by the work, with all the men that will cling to me, let what may come.

"In writing thus, I am not influenced so much by fears for the safety of the women and children, though of course there must be more or less danger in living in a country that is in a complete state of anarchy; but what weighs chiefly with me is the enormous expense of getting money to us here, and the great rise in the expense of living here. I feel that the conduct of the affairs of our Mission, at such a time as this, calls for the exercise of great prudence and discretion; and I pray heartily to God that the Committee, and we here, too, may be directed by Him in all things. I have the greatest confidence in the Committee's hearty good-will to our work, and in their practical wisdom in conducting it; but I would affectionately say to them, Brethren, don't let us go back, or slacken our hand at such a time. Let us rather use more prayer and exertion to find men fit to stand in the breach at such a time, and money to sustain them when there. We are by the circumstances of the time made to feel more deeply than ever before our need of a surgeon."

*Call for a Teacher.*—"Our need of a teacher for the school is still greater than our need of a surgeon. He should be a man above thirty, and if he cannot teach so much the better: but send



### South America.

ONE of the OCCASIONAL PAPERS issued by the Committee, during the past year, gave somewhat in detail the circumstances which led to incipient measures on their part for the establishment of a Mission at Rio de Janeiro, in Brazil.

The appeals which reached them from an intelligent Episcopalian resident in that city, setting before the Committee the pressing necessities of the people and the degree of preparedness for the entrance in of the pure Gospel, together with such other information as they were able to obtain from parties well acquainted with the existing state of things there, were such as to encourage the hope that, if a person duly qualified could be found, a Mission might be established with good promise of success.

Shortly after the time when this matter was brought distinctly and forcibly before the minds of the Committee, their attention was directed to one whose previous education, experience, and knowledge of languages, as well as personal character, seemed to fit him peculiarly for such employment.

This person was the Rev. W. H. Cooper, of the Diocese of Pennsylvania. The Committee appointed him to the field. On the 21st day of December last, Mr. Cooper embarked with his family in the steamship San Francisco, for Rio de Janeiro.

This vessel, shortly after leaving port, encountered a severe gale, in which she became a perfect wreck. Very many perished; and the others, and among them the Rev. Mr. Cooper and family, after suffering almost unparalleled perils and hardships for many days, were safely brought back.

Mr. Cooper, as was stated in the OCCASIONAL PAPER before referred to, was requested, so soon as his impaired health and the condition of his family would allow it, to undertake an agency in behalf of the Committee. This was pursued by him for some months, at the end of which time, however, it was found that domestic considerations would place it out of his power to undertake the voyage and employment to which he had looked forward; and, in consideration of all the circumstances, the Committee decided to release Mr. Cooper from his engagements; and he has since resumed Parish duties in the Diocese of Pennsylvania.

The interest of the Committee in the work proposed is not lessened, and the withdrawal of Mr. Cooper has led to another appeal from Rio. At the present time, however, the Committee know of no one who is willing to engage in this work.

### Conclusion.

In closing this Report, the Committee would again record their sense of the goodness of God in blessing the labors of the Missionaries, and affording abundant encouragement for the more faithful and vigorous prosecution of the work to which they are called.

The widening fields made ready by His hands for proclaiming throughout the world the tidings of grace and salvation, call upon His people liberally to supply the means needed to this end. May willing hearts respond, in gifts of prayer, and alms, and efforts!

The measure of temporal prosperity with which God has so long blessed us as a people, may be less abundant in the year to come than heretofore; but the Committee do most earnestly hope that curtailment, if necessary, may be in things less needful—those which pertain to personal ease and personal comfort, and not in offerings to that cause whose end is salvation to the poor, perishing heathen, for whom Christ died.

By order and in behalf of the Foreign Committee,

S. D. DENISON,  
*Secretary and General Agent.*

MISSION ROOMS, 19 BIBLE HOUSE,  
*New-York, October 2d, 1854.*

The Secretary of the Board presented the Annual Report of the Missionary Bishop in Africa, which, having at the request of the Secretary been read by the Rev. Mr. Irving, was, on motion of the Rev. Mr. Richmond, referred to the Committee to whom was referred the Report of the Foreign Committee.\*

The Secretary of the Board presented and read the Annual Report of the Missionary Bishop for the Northwest, which, on motion of the Rev. Dr. Mead, was referred to the Committee to whom was referred the Report of the Domestic Committee.†

\* Appendix F, p. 519.

† Appendix C, p. 505.

The Rev. Dr. Van Kleeck, on behalf of the Treasurer of the Domestic Committee, presented the Annual Report of that officer, duly audited, which, on motion, was referred to the same Committee to whom was referred the Report of the Domestic Committee.\*

The Rev. Mr. Denison, on behalf of the Treasurer of the Foreign Committee, presented the Annual Report of that officer, duly audited, which, on motion, was referred to the Committee to whom was referred the Report of the Foreign Committee.†

On motion of the Secretary of the Board, it was

*Resolved*, That when the Board adjourns, it will adjourn to attend Divine Service at 7 1-2 o'clock this evening, in this Church, on occasion of the preaching of the Annual Sermon, and to meet again at 9 o'clock A. M. to-morrow, for morning prayer and the administration of the Holy Communion, and afterwards for business.

On motion, the Board adjourned.

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7 1-2 o'clock, P. M.

The Board attended Divine Service.

Evening Prayer was read by the Rev. R. B. Van Kleeck, D. D.

The Annual Sermon was preached by the Rev. Samuel Cooke, the text being the 17th verse of the 72d Psalm: "His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed."

A part of the 56th Psalm having been sung, and a collection made, amounting to \$59.54, the congregation was dismissed with appropriate Collects, and the benediction by the Bishop of New-Jersey.

\* Appendix A, p. 501.

† Appendix B, p. 502.

*October 4th, 9 o'clock, A. M.*

The Board met.

Morning Prayer was read by the Rev. T. M. Clark, D. D., Bishop elect of Rhode Island, and the Ante-Communion Service by the Bishop of New-Jersey, assisted by the Rev. H. W. Lee, D. D., Bishop elect of Iowa, who read the Epistle.

The service for the Celebration of the Lord's Supper was read by the Bishop of New-Jersey, assisted by the Bishop of Maryland, who read the "Prayer for the whole state of Christ's Church Militant," and the Rev. Horatio Potter, D. D., Provisional Bishop elect of New-York, who read the Exhortation.

The Elements were distributed by the Bishop of New-Jersey, assisted by the Bishop of Maryland, the Bishop elect of Iowa, and the Provisional Bishop elect of New-York.

The amount collected at the Offertory was \$35.04.

The religious services having been concluded, the Board proceeded to business.

The roll was called, and the following members of the Board answered to their names:—the Bishops of Connecticut, New-Jersey, Maryland, Massachusetts, New-Hampshire, (late Missionary to Turkey,) Maine, Indiana, and Assistant of Connecticut; Rev. Messrs. Andrews, Clarke, Coxe, Denison, Halsey, Hawks, Henderson, Hobart, Irving, Lee, Mead, Odenheimer, Potter, Richmond, Robertson, Stevens, Tyng, Van Kleeck, Van Pelt, and Vinton; and Messrs. Gardiner, Garthwaite, Huntington, Newton and Stanford.

The minutes of the last meeting were read and approved.

The Bishop of Connecticut having retired, the Bishop of New-Jersey, being the senior Bishop present, took the chair.

The following resolutions, on motion of the Secretary of the Board, were adopted:—

*Resolved*, That the Proceedings of the Board, attested by its Secretary, be referred to that officer and the Secretaries of the two Committees for publication.

*Resolved*, That the Proceedings of this Board be printed in the SPIRIT OF MISSIONS, and that 250 copies be printed from the same types as a separate pamphlet, with the usual title-page prefixed.

*Resolved*, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

*Resolved*, That the Reports of the Treasurers be printed with the Proceedings of the Board.

The Rev. Dr. Mead submitted the following resolution:—

*Resolved*, That the next Annual Meeting of the Board be held in the City of Richmond, on the 3d Wednesday of October, 1855.

Rev. Dr. Tyng moved to amend the resolution, by substituting New-York for Richmond; and Rev. Dr. J. L. Clark, by inserting Pittsburg.

Pending the discussion upon the resolution, the Rev. Dr. Stevens offered the following resolutions:—

*Resolved*, That in the judgment of this Board it is important there should be more of devotional exercises, and of services designed to promote increased and abiding interest in the Missionary cause connected with the Annual Meetings of this Board.

*Resolved*, That it be recommended to the Committee having charge of the arrangements of the Annual Meeting to take such measures as will carry out the views of this Board, and thus impart more life and vigor to its sessions.

These resolutions, together with Dr. Mead's resolution and its proposed amendments, were, on motion of the Rev. Dr. Stevens, referred to a Committee of five, to report at 4 o'clock this afternoon.



The Bishops of Massachusetts and New-Hampshire, Rev. Drs. Stevens and Clarke, and R. H. Gardiner, Esq., were appointed the Committee.

The Rev. Mr. Odenheimer, on behalf of the Chairman of the Committee to whom was referred the Annual Report of the Domestic Committee, presented and read the following Report:—

The Committee to whom was referred the Report of the Domestic Committee, together with the Report of the Missionary Bishop having jurisdiction of the Northwest, and the Treasurer's Account, respectfully submit the following Report:—

That they have learned, with sincere satisfaction, that the amount contributed to Domestic Missions during the present year has been larger than in any year of the Society's existence. They venture to hope that this is only the beginning of better things—the fruit of an increasing love of Christ, and of a deeper sense of the just claims which His faith and Church have upon us. For, whether we consider the extent and character of the domestic field, the abundant means possessed by the members of the Church, or the generous support afforded to other departments of Christian benevolence, we must acknowledge that a far greater liberality than any which has heretofore been shown must be manifested, before we can fairly discharge our consciences and say, “We have done that it was our duty to do.” It is well enough for us to know that the sum of \$40,643.94—being the largest available amount at the disposal of the Domestic Committee since 1835—makes the past year “the best” in the history of the Society; but it is also right that we should know and feel that such a sum is not “the best” that can be done for the Domestic Committee, by a Church which numbers 105,000 communicants, every one of whom is pledged to “seek first the kingdom of God, and His righteousness.”

Your Committee congratulate the Board on the extension of the Church in California, Oregon and Washington, under the auspices of the zealous Bishops and Missionaries who have entered upon and are laboring in those important sections of our country. The Mission to the Chinese in California, which the

Domestic Committee have established, (and to which, with the approval of the Bishop of the Diocese, they have appointed a Missionary eminently fitted for the post, the Rev. E. W. Syle,) is full of interest, and promises, with God's blessing, to yield the best spiritual results.

We have given especial consideration to that portion of the Committee's Report which relates to the better support of the Missionaries already in the field, and heartily respond to the suggestion that their salaries should, if possible, be at once enlarged. Let us give these self-denying men not only our sympathy and prayers, but, so far as in us lies, that evangelical token of good-will which the Apostle St. James insists on:—"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

The Report of the Missionary Bishop having jurisdiction of the Northwest, which was referred to your Committee, presents a cheering record of the progress of the faith and Church of Christ, in the important department of the work intrusted to his charge.

In conclusion, the following Resolutions are respectfully recommended for adoption by the Board:—

1. *Resolved*, That the enlarged field of Domestic Missions demands of all the members of our Church an increase of fervent prayer to God for His blessing, and of liberal contributions for the furtherance of the work.

2. *Resolved*, That this Board heartily approve of the establishment, by the Domestic Committee, of a Mission to the Chinese in California.

3. *Resolved*, That the salaries of the Missionaries already in the field should be enlarged; and that it be recommended to the Domestic Committee to take such steps as may secure this object at the earliest period possible.

W. R. WHITTINGHAM,  
ALEX. H. VINTON,  
W. H. ODENHEIMER,  
R. H. GARDINER,  
J. C. GARTHWAITE.

The first two resolutions connected with the Report were adopted.

On motion, it was

*Resolved*, That the Board take a recess until 2 1-2 o'clock.

---

2 1-2 o'clock.

The Board met.

The Bishop of Pennsylvania appeared, and took his seat.

The consideration of the resolutions connected with the Report of the Committee to whom was referred the Annual Report of the Domestic Committee was resumed.

On motion, the third resolution was adopted.

Pending the discussion on the fourth resolution, the Bishop of Pennsylvania offered the following resolution:—

*Resolved*, That the subject of Parish Organizations and Local Secretaries be referred to the Domestic Committee, to mature a plan, and carry it into effect as opportunities may be afforded.

The Rev. Dr. Vinton, on behalf of the Committee to whom was referred the Annual Report of the Domestic Committee, asked leave to withdraw their Report for the purpose of modifying it.

The hour of four having arrived, the Bishop of Massachusetts, as Chairman of the Committee to whom was referred the resolutions of the Rev. Drs. Mead and Stevens, presented and read the following Report:—

The Committee to whom were referred the two Resolutions offered to the Board by the Rev. Dr. Stevens, and also the Resolution offered by the Rev. Dr. Mead, beg leave respectfully to report:—

That they enter with cordial and unanimous feeling into the desire which is now so general and so earnest, that the annual meetings of this Board should be of such a character as to call

out a fuller attendance and a warmer interest from the people ; to stir them up to larger liberality and greater activity in prayer ; and thus to draw down a rich spiritual blessing on our yearly assemblings. They are also of the opinion that the two Committees of the Board are the most efficient agency for carrying out this important object ; and in their zeal and wisdom your Committee place the fullest confidence. They, therefore, warmly recommend the passage of the two first-named Resolutions.

They also recommend that the next Annual Meeting of this Board be held in St. Paul's Church, Richmond, Virginia, on the third Wednesday in October, 1855, at 10 A. M.

MANTON EASTBURN,  
CARLTON CHASE,  
J. L. CLARK,  
WM. B. STEVENS,  
R. H. GARDINER.

On motion of the Bishop of Indiana, it was

*Resolved*, That the order of the day be laid on the table for the present.

The Bishop of Maine, as Chairman of the Committee to whom was referred the Annual Report of the Foreign Committee, presented and read the following Report :—

The Committee to whom the several Reports of the Foreign Committee, the Treasurer of that Committee, and the Missionary Bishop for Africa were referred, have found in those documents the occasion for warm thankfulness and cheerful encouragement ; while the widening prospect which is presented by every view of our Missions, creates also a stronger sense of the need of heavenly wisdom in those by whom, under God, they are administered ; and of a faith and love throughout the Church answerable in some measure to this its high calling.

The contributions to Foreign Missions have arisen in a proportion of forty-five per cent., from \$42,000 to \$60,000, for the fiscal year, which closed on the 15th of June. A balance of \$2,107 was then in the Treasury ; but at this moment a balance



of nearly \$8,000 is due to the Treasurer. He calls the attention of the Board to the diminished receipts of the last three months, as justifying an apprehension of embarrassment in the fiscal operations of the Committee, should the diminution be continued. After the Epiphany collections, a rapid increase takes place, which before the end of the fiscal year would restore the balance. The only remedy for this inconvenience, suggested by the Treasurer, is that of opening a credit with friends of Missions residing in various sections of the country, for such sums as each may be disposed to advance, for stated terms of a few months. Some mode of borrowing is indeed necessary, if the expenditures are distributed equally through the year; if the contributions in one half of the year are more than double those in the other half; and if, as at present, the first half is that which is deficient. We do not perceive any reason for continuing to reckon the fiscal year from June to June, since the annual meetings have been transferred to October. Although the year commencing at the present date must commence with a large balance against the Treasury, yet we trust that, while the operations of the Committee are increased in answer to every call of Providence, the same blessing which has so largely increased their resources within the past year will enable them to close the year which now commences with a balance as favorable as would have been exhibited three months since.

The Report of the Foreign Committee does not state the number or the class of Parishes from which the very gratifying increase of contributions has proceeded. It appears, however, that but a very small part of the receipts has been from legacies—less than nineteen hundred dollars. The increase is ascribed chiefly to the effect of the Missionary meetings and kindred sources of impulse at the season of the last General Convention, and to the influence of the new publications which have been circulated so widely. Let such meetings, then, be reproduced, on every scale, in our cities and villages. Let the annual meetings of the Board rekindle the fire in many hearts; and let it spread throughout the Church, fanned by every occasion of personal communion, animated discussion, and glowing appeal. The publications of the Committee have been among

its best expenditures. They ought to be adapted, even more than now, to all classes of minds; to penetrate all Sunday Schools; to reach and teach the least instructed; to warm the enthusiasm of the young by vivid narrative; and to place before the most intelligent a broad view of all which is done in every part of the world for the conversion of the heathen. While we gratefully appreciate the value, and the increased value of these publications, we venture to suggest a still broader basis in the selection of matter for their pages. And if an editor peculiarly qualified for the task of giving them interest should appear, we think that such a one might at once relieve the Secretary, and be himself an agent as efficient as any whom the Committee can employ.

The agency of returned or departing Missionaries has been found the most eminently fruitful. In addition to this, and to that of the Secretary and General Agent, we know that able and faithful Parish Ministers may often act for a time in this character with a signal success; and in the Church of England it has become a system. We heartily bid the respected and disinterested clergyman God-speed, who has lately undertaken such duties under the appointment of the Foreign Committee.

The Missionary at Athens emphatically states that "there are no bounds to the facilities" possessed by him "for preaching the Gospel freely, and for the dissemination of the Word of God and of religious tracts;" and dwells upon the immense contrast between "the blind and prejudiced clergy of Asia Minor and Syria, and the liberal and confiding class of people among whom he dwells." "With us," says he, "the Word of God has free course." This view of the state of feeling in the Church of the Kingdom of Greece must indicate the absence, at least, of all conscious hostility to the doctrines of the Reformation, as well as of bigoted attachment to any usages condemned by our Church as superstitious and unscriptural. It is to be earnestly hoped that this readiness to receive the pure truth may be called forth to the utmost. The general feeling of the Church would, we believe, be exceedingly gratified, should it be possible for the Missionary, under circumstances so favorable, to exchange, in any measure, the labors of the

secular instructor for more direct efforts in the work of teaching and preaching the Word of Life.

The African Mission, with fifteen ordained clergymen, and forty-two laborers of all classes, sustained at an expense of \$24,000, and extending over a long stretch of coast, the seat of rising commonwealths, presents a spectacle the importance of which the Church hardly appreciates. The machinery is sufficient, under the blessing of the Holy Ghost, for very large results. It is deemed matter of special rejoicing, that two native Africans have been ordained to the ministry, and that the Mission now embraces four clergymen of African blood, since, in that climate, such must be ultimately our chief dependence. For the same cause, the establishment of the projected High Schools and Collegiate Institution, so soon as a wise judgment may decide on the spot, that the time has arrived for each, is a measure, the importance of which a grateful posterity will know how to estimate.

The Report of the Foreign Committee affords little information respecting the Mission in China. Indeed, little was to be added, in its peculiar circumstances, beyond the statement of the return of the Bishop. It is mostly occupied with the bearings of that great revolution which is overshadowing all Missionary operations in China, and which has thrown the city of Shanghai, the seat of our Mission, into all the confusion of war. Whatever be the result, they cannot well shut, and they may throw more wide the gate which God has opened. Five clergymen, and in all, thirteen laborers, are connected with this Mission. It is painful to dismiss one of these, after years of experience and of well-proved ability. But, feeling the incalculable importance of Missionary labors amongst the great Chinese population of California, the Board has already, with whatever reluctance, acquiesced in the arrangements under which the Rev. Mr. Syle is transferred to that sphere.

The Mission to Rio Janeiro was undertaken and relinquished under indications almost equally evident, of the finger of Divine Providence. South America must always appeal with a peculiar power to every Protestant heart in North America. The eyes of the Foreign Committee and of the Board will not be

withdrawn from Rio Janeiro, nor from New-Granada, no more than from China or Japan.

In reviewing the whole condition of our Foreign Missions, the most striking thought is one which ought to bow the Board and the entire Church in effectual, fervent prayer. It is, that we have everything which is needed to prepare the way for the one great result, the conversion of the heathen. Our Missionary organization is happily adapted to its ends; the funds are largely augmented; the laborers are at their posts; we have flourishing schools; we have a few native preachers; there is no persecution; there is no opposition; we wait only for the breath of the Holy Spirit. We ought to wait in strong, patient, persevering hope. We have every encouragement and every promise, but nothing will so surely hasten the blessed day for which we look, as that which must take place when we are entered into our closet, or where two or three are met together in the name of the Lord.

We should not satisfy our own sense of justice, did we close without expressing our warm respect for the sound judgment, the application and the devoted fidelity exhibited in every department, by the members of the Foreign Committee, as well as by their Secretaries and Treasurer.

The following resolutions are offered for the adoption of the Board:—

*Resolved*, That it be recommended that the fiscal year of the Foreign Committee commence at one Annual Meeting and terminate at the next.

*Resolved*, That the Board heartily approve of the issue of the several publications which have been prepared under the sanction of the Foreign Committee, for popular circulation, and recommend them to all the friends of our Missions.

*Resolved*, That the Board heartily approve of the appointment of the Rev. Jacob L. Clark, D. D., to the Agency which he has undertaken.

*Resolved*, That the establishment of schools of higher education in connection with the African Mission is an object to



which, with due reference to time and to the state of preparation, the Board must look with great interest and entire approval.

GEORGE BURGESS,  
WM. BACON STEVENS,  
M. H. HENDERSON,  
EDWARD A. NEWTON,  
SAM'L H. HUNTINGTON.

All the resolutions connected with the Report were adopted.

On motion of the Rev. Mr. Richmond, it was

*Resolved*, That it be recommended to the Domestic Committee to consider the expediency of appointing one or more Missionaries to officiate on the Plains, for the Emigrants to California and Oregon, with especial reference to the establishment of our Church in the Territory of Utah.

The Bishop of Indiana offered the following:—

*Resolved*, That the Domestic Committee be requested to direct immediate and especial attention to procure the services of suitable Missionaries for those portions of Michigan and Minnesota bordering on Lake Superior.

The Bishop of New-Hampshire moved to lay this resolution on the table, which was negatived.

The resolution of the Bishop of Indiana was then adopted.

The Bishop of Maryland, as Chairman of the Committee to whom was referred the Annual Report of the Domestic Committee, presented their Report, as thus amended:—to strike out the fourth resolution and the whole paragraph following the quotation from St. James's Epistle, and substituting in lieu thereof the following:—

“On the subject of Parish Organizations and Local Secretaries, referred to by the Domestic Committee, with a request for the consideration and action of the Board, your Committee, considering it to be of the gravest importance, and finding itself

not to be in possession of all the information necessary for maturing a well-considered recommendation, prefer to leave it to the Board for further action or postponement, as may be deemed expedient.

The Bishop of Pennsylvania renewed his resolution, as follows:—

“That the subject of Parish Organizations and Local Secretaries be referred to the Domestic Committee, to mature a plan and carry it into effect as opportunities may be afforded.

The Rev. Mr. Odenheimer offered the following as a substitute for the foregoing:—

*Resolved*, That the subject of Parish Organizations and Local Secretaries be referred to the Domestic Committee, to report a plan at the next Annual Meeting of this Board, which was negatived.

Rev. Dr. Hawks called up the Report of the Committee to whom was referred the resolutions of the Rev. Drs. Mead and Stevens, and, on motion of the Bishop of Pennsylvania, all the resolutions recommended therein were adopted.

On motion, it was

*Resolved*, That the Board take a recess until 7 1-2 o'clock, and meet again immediately after the Public Missionary Meeting, for the transaction of business.

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7 1-2 o'clock.

The Board met.

The Bishop of Massachusetts, by request of the senior Bishop, took the chair, and opened the meeting with prayer.

A portion of the 52d Psalm having been sung, addresses were delivered by the Rev. Mr. Hoffman, Missionary to Africa, the Rev. Mr. Woodward, late Missionary in Oregon, and the Rev. Drs. Haight, Hawks and Tyng.

The Offertory was read by the Domestic Secretary, and a collection was made, amounting to \$169.18. The exercises were closed with an appropriate Collect, and the Benediction by the presiding officer.

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9 1-2 o'clock.

The Board proceeded to business.

The Bishop of New-Jersey in the Chair.

On motion of the Rev. Dr. Van Kleeck, it was

*Resolved*, That the thanks of the Board be tendered to the Rector, Wardens and Vestry of St. John's Church, Hartford, for their kindness, in granting the use of their Church, free of expense; as also, to the Rector in particular, for his kind attention in making arrangements for the meeting.

On motion of the Rev. Dr. Hawks, it was

*Resolved*, That the Rectors of the Episcopal Churches in Hartford be requested to communicate to their respective members the thanks of the Board for the hospitality extended to them during their session.

The Rev. Mr. Halsey, having expressed his own desire, and that of others whom he represented, to have the Missionary Sermon preached by the late Provisional Bishop of New-York before the Domestic and Foreign Missionary Society in 1828 re-printed, it was, on motion,

*Resolved*, That the re-publication of the Sermon of the late Provisional Bishop of New-York before the Domestic and Foreign Missionary Society in 1828 be referred to the two Committees, with power to take order.

On motion of Rev. Dr. Potter,

*Resolved*, That the two Committees be requested to take into consideration the expediency of endeavoring to seek for persons who may be trained and prepared to discharge the functions of the sacred ministry among various foreign nations, as oppor-

tunity shall be offered, and to report at the next Annual Meeting of the Board a plan, if action in the matter be deemed advisable.

The Board then united in prayer, offered by the presiding officer, and

On motion, adjourned, *sine die*.

*Attest,*

P. VAN PELT,

*Secretary of the Board.*

The Report of Bishop Freeman, received after the meeting of the Board, will be found on p. 508; and that of Bishop Kip, on p. 515. The letter of Bishop Scott, in the October No. of the SPIRIT OF MISSIONS, p. 364, was probably intended by him as his Report.



[A.]

TREASURER OF THE DOMESTIC COMMITTEE, in Account with the DOMESTIC COMMITTEE.

Dr.

Cr.

1854. Oct. 1.	To Balance of Cash on hand Oct. 1, 1853.....	\$2,199 29	1854. Oct. 1.	By Cash paid in support of Dom. Missions, viz.:	
	To Cash received from various sources for the general purposes of the Committee.....	35,078 56		Maine.....	\$614 40
	To Cash received for Jewish Mission.....	\$111 48		N. Hampshire 500 00	Illinois.....\$1,688 75
	" " " Indian.....	61 75		Delaware .... 328 50	Michigan... 1,000 00
	" " " from the Epis. Miss. Associ'n.	2,717 11		Florida..... 493 34	Wisconsin.. 2,791 11
	" " " for	475 75		Alabama..... 1,225 00	Iowa..... 3,566 66
				Louisiana.... 250 00	Arkansas... 963 50
				Mississippi... 1,036 87	Texas..... 2,859 63
				Tennessee... 1,202 50	Oregon..... 3,476 78
				Kentucky .... 1,134 02	Minnesota.. 783 34
				Indiana. .... 1,476 72	Missouri.... 406 66
					\$25,797 78
				To Cash paid Missionary Bishop of Northwest,	1,500 00
				" " " " " Southwest,	1,500 00
				" " " " " California.	4,000 00
				" " " " " Oregon....	1,717 88
				" " " " " Local Secretary. ....	920 00
				" " " " " Secretary and General Agent....	1,950 00
				" " " " " For Travel'g Expenses of Bishop	
				of Northwest.....	\$262 49
				" " Do. Bishop of Southwest. 509 30	
				" " Do. Sec'y and Gen'l Ag't. 141 00	912 79
				" " To Rent, Office Furniture, Sta-	
				tionery, Postages, Disc'ts, &c....	924 84
				" " Printing, Engraving, &c.....	814 56
					\$40,037 85
				Cash on hand October 1st, 1854.....	606 09
					\$40,643 94

(Signed,)

T. N. STANFORD,

Treasurer.

New-York, October 2nd, 1854.

The undersigned, appointed a Committee to audit the accounts of the Treasurer of the Domestic Committee, do hereby certify, that we have examined those accounts, and from the within statement of them it appears that there was in the Treasury at the commencement of the last fiscal year, a balance of two thousand one hundred and ninety-nine dollars and twenty-nine cents; and that there was received during the year, from all sources, thirty-eight thousand four hundred and forty-four dollars and sixty-five cents; making, with the balance, an aggregate of forty thousand six hundred and forty-three dollars and ninety-four cents; that there was disbursed, during the year, forty thousand and thirty-seven dollars and eighty-five cents; leaving in the Treasury at the close of the fiscal year, six hundred and six dollars and nine cents.

L. BRADISH,  
CYRUS CURTISS, } Committee.

New-York, Oct. 2nd, 1854.

**Dr.** THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS OF PROTESTANT EPISCOPAL CHURCH IN UNITED STATES, **Cr.**  
*in Account Current, from 15th June, 1853, to 15th June, 1854, with JAMES S. ASPINWALL, Treasurer.*

1854. June 15.	To Cash paid since 15th June, 1853, as per Cash Book, to following accounts:—	1853. June 15.	1854. June 15.	By Balance from old acc't.....	\$1,298 85
	Mission in Greece.....	\$3,427 27		" Cash received since June 15, 1853, for the following accounts:—	
	" " China.....	18,928 17		General purposes.....	25,256 14
	" " Africa.....	\$21,936 28		Mission in Greece.....	550 01
	" " Monrovia.....	2,202 62		" " China.....	13,547 80
	" " South America.....	24,138 90		" " Africa.....	15,947 64
		1,407 01		" " South America.....	426 06
	Specific.—Contributions.....	2,892 45		Specific objects.....	3,854 58
	Publication acc't.....	1,626 90			
	Gen. <i>Exp's</i> .—Salaries of Sec'y and Gen. Agent, Local Sec'y, &c.....	3,272 43			
	Printing ordered by Board, Expenses of Trien'l Meeting, Rent, Postages, Stationery, Discounts, Interest, Cartage, Insurance, &c., &c.....	301 19			
		4,871 40			
	Repaid Loan from Bank New-York.....	1,481 68			
	Balance to Credit in new acc't, being amount of Cash on hand, per memorandum in margin.....	2,107 30			
		\$60,881 08			\$60,881 08
	Oct. 2d.—Payments since 15th June, about.....	\$17,338 72			
			1854. June 15.	By Balance from old acc't, say twenty-one hundred and seven dollars and thirty cents.....	\$2,107 30
				Received since 15th June to 21st Oct.....	7,443 39
					\$9,550 69

We have examined the within account, and find the same correct, and agreeing with the totals of the Treasurer's Cash Book, in which all the items of payment are separately charged, and have compared the same with the vouchers, and found to agree.

LEWIS CURTIS, } *Auditors Treasurer's Acc't.*  
 STEWART BROWN, }

(F. E.)

New-York, June 15th, 1854.

JAMES S. ASPINWALL,

*Treasurer Foreign Committee*

The Treasurer of the Foreign Committee reports the Receipts of the fiscal year ending 15th June, 1854, including balance of \$1,298.85, on hand at its commencement, to be - - \$60,881 08  
 The payments for the same time, - - - - 58,773 78

Leaving a balance on hand, 15th June last, - - \$2,107 30

For particulars of which, see Account Current, presented herewith.

The Receipts since 15th June to 2d October, - - 7,443 39

Total, - - - - - \$9,550 69

The payments from 15th June to 2d October, - - \$17,338 73

Showing a balance due the Treasurer of nearly \$8,000.

This sum has been raised in New-York, on temporary loan, from a few friends of the Mission cause.

For several years past, at this season, a similar deficiency of funds has existed ; but by receipts of subsequent months it has been made up before the end of the fiscal year. A table of monthly receipts for several years past has been prepared, and is presented herewith. The Treasurer would call the attention of the Board to the fact that, for the last three months, a falling off in the receipts of each month is observable, which, if continued for the remainder of the year, will lead to serious embarrassments in the fiscal operations of the Committee—the expenditure for the present year being estimated at least to be equal to the year last past ; and all our stations being located abroad, cannot suddenly be reduced.

It has been proposed to have a credit opened for the Committee with friends of Foreign Missions in various sections of the United States, for such sums as each party may be disposed to advance, for stated terms, say two, four, or six months, to be repaid when the bulk of receipts come in, viz., at the Epiphany.

Heretofore this has not been necessary ; but, as our operations are now more extended and larger sums required, some plan of this kind is advisable, in order to meet obligations as they become due.

Respectfully submitted by

NEW-YORK, October 2, 1854.

JAS. S. ASPINWALL,  
*Treas. For. Com.*

*Monthly Receipts of Foreign Committee of Episcopal Missions, ending 15th of each month, for the fiscal years ending on 15th June each year.*

1851.	Half 1852. Half 1853.	Half 1853. Half 1854.	1854.
15th July..... } \$5,844.....	\$2,613.....	\$1,554.....	\$1,674
" August..... } .....	1,269.....	3,685.....	2,400
" September.... 172.....	3,366.....	2,434.....	1,908
" October..... 1,975 .....	661.....	2,484.....	—
" November..... 1,757.....	491.....	6,017.....	—
" December..... 1,870.....	3,247.....	3,138.....	—
1852.			
" January..... 3,117.....	2,103.....	5,297.....	—
" February..... 7,675.....	11,395.....	9,866.....	—
" March..... 2,763 .....	4,583 .....	8,095.....	—
" April..... 5,106.....	3,872.....	6,478.....	—
" May..... 7,177.....	4,326.....	3,969.....	—
" June..... 3,576.....	4,523.....	6,558.....	—
Total .....	\$41,032.....	\$42,449.....	\$59,575.....



## [C.]

REPORT OF THE RT. REV. JACKSON KEMPER, D. D.,  
MISSIONARY BISHOP OF THE NORTHWEST.*To the Board of Missions:*

DEAR BRETHREN—

SINCE the meeting of the General Convention, I have visited large portions of the field allotted to me, and at the present moment, while taking a rapid review thereof, feel authorized to say, there is much ground for encouragement. I am truly thankful for the measure in which I have been sustained, and the help thus far afforded; and I fervently pray Almighty God our heavenly Father to put it into the hearts of His people to continue to pour into His treasury an increasing portion of the means in their possession. Never did a Christian people possess a sphere of usefulness so inviting and extensive, and so peculiarly their own. Our responsibility is indeed tremendous and I trust the day is not far off when clergy and laity will duly appreciate it, and cease not their prayers and exertions until the work of the Lord prospers in our hands. And now, when so many of us are in some degree roused to a sense of our vast responsibility, it is not, I hope, presumptuous in me to say, that if means are afforded for their THOROUGH TRAINING and SENDING FORTH, men can be obtained in sufficient numbers, to accomplish the merciful designs of the Most High, in the speedy conversion of the world.

The addition to the Episcopate of two more Missionary Bishops was one of the noble works of the last General Convention, for which we have great cause to bless God. I yet hope to see the time, notwithstanding my advancing years, when they will increase within our own borders as fast as they have during the last twenty years in the colonies of our glorious mother, the Church of England. Prosper Thou, O Lord, our handiwork, and grant us Thy blessing.

My addresses to the Conventions of Iowa and Wisconsin present in sufficiently minute detail the statistics of those portions of my Mission. In *Iowa* there are three consecrated churches, two more nearly ready for consecration, and four others partly built or in contemplation. There are now eleven clergymen belonging to this Diocese. Nine persons have been confirmed at Keokuk, six at Cedar Rapids, eleven at Muscatine, nine at Davenport, four at Dubuque, and one at Pleasant Grove. There is a great call for a Missionary at Fort Des Moines, now a flourishing village at the mouth of the

Raceoon, a place which I visited a few years since, when it was the Agency of the Saes and Foxes, and where I would have been during the past summer, had I not been in expectation of being relieved from this Diocese in consequence of the action of its last Convention. The northern parts of the State are very attractive, and are being settled with great rapidity. Several growing villages on the banks of the Mississippi and in the interior deserve early attention. There is now one candidate belonging to Iowa.

In *Wisconsin* we have thirteen consecrated churches, eight others that are used for public worship, and one that is nearly ready. Besides these, there are stated services celebrated at fourteen places. A few days since I laid the corner-stone of St. John's, at Elkhorn, and I have been informed that immediate measures are to be taken for the erection of a church at Oshkosh. There have been confirmed 11 persons at St. James's, in Milwaukie, five (Oneidas) at Duck Creek, two at Stevens' Point, eleven at Kenosha, nine at Nashotah Chapel, six at Whitewater, four at Watertown, twenty at Mineral Point, seventeen at St. Paul's, in Milwaukie, nine at Janesville, one at Bloom Prairie, four at Elkhorn, one at Green Bay, three at Sheboygan, twelve at Lisbon, fourteen at Racine, one at Manitowoc, fourteen at Oconomowoc, two at Clarence, three at Marquette, and one at New Diggings. In this Diocese four candidates have been ordained Deacons, and four Deacons who had been officiating for some time in the ministry, were advanced to the order of Presbyters. There are six candidates, besides several young men who are preparing at Nashotah to become candidates. The Rev. B. Akerly has been transferred to New-York, the Rev. Mr. Sorenson to Indiana, and the Rev. Mr. Hoyt to Iowa. The Rev. C. B. Stout is now officiating at Waukesha, the Rev. Henry P. Powers at Madison, the Rev. D. W. Tolford at Oshkosh, the Rev. William H. Studley at Geneva, the Rev. E. S. Peake at Oconomowoc, the Rev. C. C. Edmunds at Watertown, the Rev. Mr. Smedes at Beloit, the Rev. Hugh M. Thompson at Portage, the Rev. L. D. Brainard at Mayville, and the Rev. James De Koven at Delafield. The Rev. Mr. Eastman is daily expected at Fond du Lac. Several of these clergymen take the posts of those brethren who from ill health or incompetency of support have resigned. In the far north, along the Mississippi, and throughout the interior, Episcopalians are to be found, longing for the privileges of the house of God, but unable to contribute much, if anything, for some time to come, towards the support of a herald of the Cross. Ought not the Church, in her growing strength and vitality, to will, in the name of God,

that those members of the flock of Christ shall not continue to exclaim year after year, How long, O Lord, shall we cry out in vain for the privileges of Thy sanctuary! The institutions I have formerly noticed are struggling for existence and increasing in usefulness. The self-sacrificing spirit which characterizes their teachers affords great ground for hope. St. John's Church, Milwaukie, and the Church of the Intercession at Stevens' Point, have been consecrated.

In *Minnesota* the want of a few more clergymen has been greatly felt. The church at Stillwater continues unsupplied. The Rev. Mr. Chamberlain has been actively employed not only in building up a congregation at St. Anthony, and in enlarging the church edifice, but in visiting on foot two distant stations, and laying the foundation at his residence of a church female school. The Rev. Mr. Wilcoxson has devoted to the congregation at St. Paul, in great faithfulness, all his energies; and has lately been joined by the Rev. Dr. Van Ingen, whose labors, I confidently believe, in the cause of Christ and His Church, will be truly blessed. Should he be soon followed, as there is reason to believe that he will, by a few of those ministers of the New Testament who are constantly influenced by the exceeding riches of the grace that is in Christ Jesus, we may constantly look forward to an early and abundant harvest in this new Territory. But eight clergymen as yet belong to Minnesota, of whom two are chaplains in the army. In May I officiated at Stillwater and St. Anthony; preached, and confirmed three persons at St. Paul; and preached, administered the Lord's Supper, and laid the corner-stone of a church at Shakapee. There is one candidate for the ministry. Should the Board be inclined to establish a new Mission among the aborigines, I believe I can point out to them a most important and inviting field in Minnesota. The new Territories of *Nebraska* and *Kansas*, with the shores of *Lake Superior*, will of course receive, as soon as circumstances permit, the earliest attention of the Board. I have just heard with great satisfaction, and much gratitude to God, that the request to send a Missionary to Fort Leavenworth has been granted by the Domestic Committee.

Dear Brethren, there is much land to be possessed. As heretofore, I shall be most happy to co-operate with you in every effort to make known the glad tidings of the everlasting Gospel.

Faithfully yours in Christ Jesus,

JACKSON KEMPER.

On board the *War Eagle*, bound to }  
*Minnesota*, 26th Sept., 1854. }

## [ D. ]

REPORT OF THE RT. REV. GEORGE W. FREEMAN, D. D ,  
MISSIONARY BISHOP OF THE SOUTHWEST.*To the Board of Missions :*

THE sum of my official duties as Missionary Bishop, since the date of my last Annual Report, has been comparatively small. Sickness in my family and other causes have detained me much at home. Nevertheless, I have been enabled to make a general visitation in Texas, and a partial one in Arkansas.

In the former State, I have visited all the Parishes and Missionary Stations—except Brownsville (which is so remote and so difficult of access that I have not yet found it in my power to reach it) and Austin, which I was obliged to pass by for want of time. At HOUSTON I preached twice, and confirmed *four* persons. I was pleased to find the Rev. J. J. Nicholson—recently elected Rector of Christ Church—in the active discharge of his duties, and highly appreciated by his congregation. The church under his ministry will, I have reason to believe, continue to prosper.

At GALVESTON I preached three times and confirmed *seven* persons. The Rev. Mr. Eaton, the Rector of Trinity Church, finds much to encourage him. The congregation continues to increase, and, having now become too large for the present edifice, vigorous efforts are making to erect a new church of larger dimensions and more elegant architecture, in which, from my knowledge of the ability and zeal of the gentlemen who have taken it in hand, I doubt not they will be successful.

At MATAGORDA I preached twice, and married the Rector of Christ Church, the Rev. H. N. Pierce, to Miss Nannie H. Sheppard. Since then the Rev. Mr. Pierce has received and accepted a call to Trinity Church, New-Orleans, and the Church at Matagorda has, so far as I am informed up to this time, continued vacant.

At INDIANOLA I preached twice, to a very respectable congregation.

At PORT LAVACA I preached twice, and confirmed *three* persons. The congregation at Port Lavaca, as well as that at Indianola, has suffered greatly from the ravages of the yellow fever. In the former, out of seven vestrymen, I found but *one* living. The Missionary, the Rev. C. S. Hedges, sustained by the liberality of a private gentleman in



Ohio, faithfully remained at his post during the prevalence of the awful pestilence, until he was taken down with it himself. Though brought very low, by the merciful providence of God he recovered and resumed his labors, yet under great discouragements, having now in a manner to begin again at the foundation.

TO VICTORIA, where the Rev. Mr. Hedges had officiated statedly, until his attack of the fever, I sent on an appointment for service ; but, being disappointed in my expectation of obtaining the means of conveyance, was not able to keep it. Victoria is an important point for Missionary operations, and as the Rev. Mr. Hedges will no longer be able to supply it, it is greatly to be desired that a Missionary should be sent there. There is a nucleus of a few precious members of the flock of Christ in that place, who ought to be folded and fed, and there can be no doubt that an effective Missionary would soon be enabled to bring many others into the fold.

At SAN ANTONIO, to which place I was conveyed through the kind and gentlemanly courtesy of my excellent friend, Major Lodovick Colquhoun, of Eagle Pass, I preached four times, and confirmed *nine* persons. The services were held in an "upper room," which has been fitted up neatly and in a church-like manner. The congregation was large and attentive. A lot has been purchased, and steps are being taken, I think, to build a church. Under the ministry of the Rev. Charles F. Rottenstein, the Rector of Trinity Parish, the Church has attained to a position in that interesting and rapidly growing city which gives promise of permanency and great future prosperity.

At SEGUIN, I preached three times ; baptized *two* adults and *three* children, (one of the children privately, and by *immersion*,) confirmed *eleven* persons, one of them being an invalid, privately ; and administered the Holy Communion to twenty-three persons.

At LOCKHART I preached four times, baptized *three* adults, confirmed *nine* persons, and administered the Holy Communion to *thirteen* recipients. At the confirmation I noticed that all the candidates were males but two.

At GONZALES I preached four times, and administered the Communion to *two* persons. The services were held in an unfinished building belonging to the Methodists, the floor of which was the ground, covered thickly with fresh straw. The congregations were large and attentive. These three places, Seguin, Lockhart, and Gonzales, constitute the field of the Rev. J. Wood Dunn, who was appointed Missionary little more than nine months previous to my visit, and had scarcely

ever before enjoyed the privilege of the Church's ministrations. His success has, for so short a time, been remarkable, and is no doubt owing, under God, mainly to an earnest, straightforward, faithful preaching of the Gospel, accompanied as it has been from the very first by the use of the spirit-stirring, and, I may add, soul-converting Liturgy of the Church. It is worthy of remark, that the worthy Missionary, who had been a candidate for the ministry in the Presbyterian Church, and received the whole of his training for our ministry in Texas, knowing nothing of any need or desire for anything better adapted to the circumstances of his Mission than the form of worship furnished in the Book of Common Prayer, *commenced* his labors, in every instance, with the full service ; and I believe has never yet seen cause to doubt the expediency of his course. It is proper that I should mention that the Rev. Mr. Dunn, besides officiating statedly at the three points before named, has hitherto (necessarily, in order to obtaining a support) been encumbered by a school, which he conducts at Lockhart.

At LA GRANGE, not a Missionary Station, but a place that should be occupied as such, I preached twice, and confirmed *one* person. La Grange has been visited occasionally by the Rev. Mr. Rucker, of Washington, and contains several persons who are communicants of the Church.

At BRENHAM I preached once, and confirmed *one* person.

At INDEPENDENCE preached once, baptized *one* adult, and confirmed *one* person.

At CHAPEL HILL preached three times, confirmed *one* person, and administered the Holy Communion to fifteen recipients.

At WASHINGTON preached twice, and confirmed *one* person. These four last-named places are Missionary Stations, all in Washington County, and are at present supplied by the Rev. Mr. Rucker. Efforts have been made to obtain a clergyman to officiate at Brenham and Chapel Hill, but thus far without success, and, I am fearful, with diminishing hope. The ability of those two congregations to help themselves has been lessened by the removal of some important families ; and the Missionary stipend that could be applied is wholly inadequate to the support of even a single man. The most that can be expected from the divided labors of Mr. Rucker is the keeping of the little flock together. Successful aggression upon the ranks of the world is almost out of the question.

At ANDERSON I presided in the Annual Convention of the Diocese, which continued in session a little over three days. While there, I

preached once ; held an ordination, admitting the Rev. J. W. Dunn to the sacred order of Priests, and George Rottenstein and Hannibal Pratt to the Diaconate ; confirmed *seven* persons, two of whom were from Huntsville and one from Fireman's Hill, places visited by the Rev. Mr. Gillette, as Missionary ; and administered the Holy Communion to *twenty-eight* persons of the laity.

At HUNTSVILLE, where there is a congregation organized by the Rev. Mr. Gillette embracing ten communicants, I preached twice and baptized three children. I was detained there several days by heavy rains, which, raising the waters, prevented the stages from running, but had no opportunity for holding other services.

At NACOGDOCHES, where I was again detained several days by heavy rains, I preached four times and confirmed *one* person.

At SAN AUGUSTINE, again detained some days by deluging rains, I preached five times, confirmed *one* person, and administered the Holy Communion to *nine* recipients. The Rev. Mr. Downing continues laboring earnestly and faithfully at San Augustine and Nacogdoches, but under great discouragements. His field is not, I fear, the most fruitful and promising in the land, insomuch that there is reason to apprehend his removal before long to some other field.

The cause of Christ and His Church is manifestly prospering in Texas. There are now *twelve* clergymen laboring in the field—*thirteen*, if Matagorda has been supplied. There are *twenty* organized congregations. The Rev. J. J. Nicholson has been received into the Diocese, from the Diocese of New-York, and has become Rector of Christ Church, Houston. The Rev. J. B. T. Smith has been received from the Diocese of Alabama, and has taken charge of a female school at Anderson. The Rev. Hannibal Pratt has taken charge of the Diocesan School (St. Paul's College) at the same place, the Rev. Mr. Gillette having undertaken an agency in behalf of the College. The Rev. Messrs. Pratt and Smith, it is expected, will discharge the Missionary duty heretofore undertaken by Mr. Gillette. The Rev. George Rottenstein has been appointed Missionary to the German population in San Antonio and the surrounding country. Of his proceedings under that appointment I have as yet received no information. It is, probably, too soon to expect it.

In Arkansas, from the extraordinary absence of the usual facilities of travelling and sickness in my family, I have accomplished very little. The only places visited are LITTLE ROCK, HELENA, EL DORADO, and CAMDEN.

At HELENA I remained nearly three weeks, detained by the diffi-

culty of effecting the journey to Little Rock with a sick family, during which period I read service and preached eleven times, baptized *six* adults and *five* children, confirmed *nine* persons, administered the Holy Communion, and organized a congregation. Before I left Helena, the Rev. John A. Wheelock, of the Diocese of Tennessee, received and accepted a call by the Vestry to the Rectorship of the new Parish called St. John's. He subsequently entered upon his labors as Rector and Missionary with great acceptance and the prospect of much success; but, I am sorry to say, his continuance in a station with which he was well pleased, and which held out to him the promise of great usefulness, was but short. Circumstances of a secular nature, which he deemed imperious, called him back to Tennessee, and that promising congregation was left again destitute.

At LITTLE ROCK, where, from the causes before mentioned, I was detained most of the winter and also the greater part of the recent summer, I have assisted in the service, preached and administered the Communion many times, and have confirmed *six* persons. I have officiated one Sunday at the State Prison or Penitentiary. The convicts, numbering about sixty, were very orderly and attentive. Having great faith in the Prayer Book, I did not fail to use it on that occasion. Being assisted in the responses by several gentlemen who attended from the city, I performed the full service, and, as I believe, with the very best effect, so far at least as to produce solemnity and procure serious attention. I distributed among such of the convicts as could read about two dozen of Prayer Books and a number of Tracts, thus furnishing them with profitable reading for their hours of solitary confinement in their cells.

At EL DORADO, whither I was accompanied by the Rev. Mr. McHugh, from Camden, I preached four times, baptized *one* infant, confirmed *one* person, and administered the Holy Communion. The little flock at El Dorado is suffering for want of a shepherd, the Rev. Mr. McHugh having been obliged to abandon it on account of the distance between the two places, (El Dorado and Camden,) and the frequent impossibility, by reason of difficult water-courses, of passing from one to the other. There ought to be a Missionary at El Dorado. By an active, devoted Minister, who could devote his whole time to the Missionary work, much good might be accomplished in that place, and at other points not too remote within the county (Union) of which El Dorado is the seat of justice. But here, the old question that is continually occurring to perplex us comes up—Where are the man, and the means, to sustain him, to be obtained?



At CAMDEN I preached three times, baptized *three* adults, and confirmed *nine* persons. The congregation at that place has grown rapidly, under the ministry of the Rev. Mr. McHugh, though still comparatively small and feeble, and now embraces *sixteen* communicants. They seem to be sincerely attached to their minister, and willing to do what they can towards his support. But this, at present, is very little, as much of their means is required to liquidate a debt incurred in the purchase of a building to serve the purpose of a church, and to put it in a proper state of repair; and he has felt obliged to resort to the conducting of a school to make up the deficiency. In this he has been quite successful, his pupils numbering about sixty, and he has been compelled to employ an assistant. In the efforts which the Vestry are making to provide and fit up a suitable house of worship they need help, and it is to be hoped they may be remembered and assisted by the liberal abroad. Camden is an important and growing place, but the Church is comparatively new there. It is yet but a Missionary Station, and has many difficulties and much opposition to struggle against.

The progress of the Church's Mission in Arkansas, if any has been made of late, is exceedingly slow and somewhat discouraging, and it is mainly owing to the want of Missionaries. Few are willing to undertake a Mission here, who find any demand for their labors elsewhere. The State seems to lie under the ban of the rest of the country; and though it is rich in resources, both mineral and agricultural, and has a population of immortal souls as much needing and as worthy of instruction in "the truth as it is in Jesus" as any other land, it is passed by, not only by many of the better sort of emigrants, but also by the "Priest" and the "Levite," and that without even "coming and looking" upon it. For all this there is no just cause. There is as much civilization and refinement, in proportion to the amount of population, in Arkansas as in any other of the Southwestern States; and as for hospitality and kindness of feeling, they may be witnessed everywhere, and among all classes of the population. Bowie knives and revolvers, if ever *characteristic* of the State, which may well be doubted, are among the things that were; and any peaceable person may traverse the State, from east to west, and from north to south, unarmed, unattended, and quite alone, in as much safety, and with as entire confidence of security, as he may perambulate the pavement of Broadway in open day. I have said this much on the subject, unnecessary as it may be to the well-informed, because I know there are timid souls who shrink from encountering the evils,



and hardships, and dangers of a supposed semi-savage country like that of Arkansas.

The number of clergymen in Arkansas, besides the two military chaplains in the Indian country, is now but *three*. The Parish and Station at Fayetteville is at length supplied, I am happy to say, by the Rev. Otis Hackett, from the Diocese of Louisiana, and is likely to prosper. A church has been built and will be ready for consecration at my next visitation, which I shall be able to make, I hope, within a very short time. A Missionary is still greatly needed at Van Brunn and Fort Smith, and another at Helena.

Since my last Report, notwithstanding the hindrances alluded to in the body of this, I have preached (within my own jurisdiction) *eighty-eight* sermons, baptized *fourteen* adults and *twelve* children, administered the Holy Communion *eleven* times, confirmed *eighty-two* persons, ordained *one* Priest and *two* Deacons, and travelled (since my return from the General Convention) nearly *four thousand and five hundred miles*. The number of communicants, according to an estimate which I believe to be near the truth, are—in Texas, *four hundred and fifty*; in Arkansas, *one hundred and ninety-five*. *Six hundred and forty-five* in the aggregate, within my jurisdiction.

GEO. W. FREEMAN.

## [E.]

REPORT OF THE REV. W. INGRAHAM KIP, D. D.,  
MISSIONARY BISHOP OF CALIFORNIA.SAN FRANCISCO, *Sept. 11th*, 1854.

Since my last report to the Committee, I have been able to make fewer visits than I could have wished to the destitute places of the Diocese. The parish of Grace Church in this city needs such constant care, that while acting as its Rector, I find it difficult to be absent as much as is desirable to hold services elsewhere.

May 11th, Tuesday, I went to Sacramento for the purpose of holding service the following evening. The Legislature of the State was then in session, which enabled me to form the acquaintance of some of the leading men from different parts of the country. During the two days also that I remained, (by request of the regular Chaplain,) I acted as Chaplain to the Senate, opening its session with prayers.

The service was held on Wednesday evening, in the Methodist house of worship, which had been again courteously offered for our use, and was well attended. The vestry have been again disappointed by receiving an unfavorable answer from the clergyman elected their Rector. They have now made a third attempt, which I trust will be crowned with success. The place, second in importance in this State, should not be left so long unsupplied by the regular services of our Church.

May 23d, I took the stage to San José, about 56 miles distant. This place is situated in one of the richest and most lovely valleys in this country, which will before long be filled with the summer residences of the wealthy citizens of San Francisco. In this town the Romanists have placed their largest Female Seminary, while at Santa Clara, three miles distant, the buildings of the old Franciscan Mission are now occupied by their College for boys. The Methodists have also placed their College at Santa Clara.

San José must become an important place. The valley in which it is situated is about 30 miles long, by 7 broad, with a climate which could not be excelled in Italy, and a soil producing the richest abundance. The settlers are planting fruit trees of every kind, while we passed hundreds of acres of wheat, and extensive vineyards, making the country look like a garden. The celebrated Alamada Quicksilver

mines—probably the richest in the world—are in this valley, a few miles from San José.

We had service on Wednesday evening, in the Presbyterian house of worship, which had been kindly offered us. Notwithstanding the disadvantage of its being a week-day service, the building was well filled. I availed myself of the few days that I remained, to become as fully acquainted as possible with the inhabitants. Many of those attending the Presbyterian services, were formerly members of our Church, and would return to it were a Missionary stationed here. After my visit a subscription was circulated, the result of which showed that a considerable sum could be pledged for the support of a clergyman. The Court-Room could be always procured for service on Sunday. In this place we need a young man, without family, who could be contented for a time to wait until his congregation strengthened by the gradual growth of the town. He might officiate occasionally at Santa Clara, only three miles distant. Cannot your Committee send out some young man of ability and true Christian zeal to build up a parish in this beautiful region ?

I returned home by a different route through the valley, for the purpose of becoming acquainted with the country, and learning the population at the different settlements. This road, following the other side of the Bay, terminated at Oakland, opposite to San Francisco. This place, which possesses great natural advantages in its scenery and climate, (being shielded from the high winds from the sea,) is fast becoming to San Francisco, with which it is connected by a ferry, what Brooklyn is to New-York. The population is rapidly increasing, and more than 20 families there are stated to belong to the Church. The Rev. John Morgan has been officiating there for some time, but as he expects soon to return to the East, I am looking with some anxiety for the arrival of a clergyman, recently ordained in Maryland, who has offered to come out.

*June 18th, (First Sunday after Trinity,)* I spent in Stockton. We had service morning and afternoon in a noble room in the Court-House, between 300 and 400 persons being present. No place in California presents a fairer prospect than this ! During the past week I have received a letter from one of the Wardens, in which he says—“ Will you please to inform me whether you have received any information with regard to our getting a clergyman ? I am so often asked when he is coming, that I am becoming impatient, and many of our friends are beginning to think that we are not likely to have one at all. Cannot you come up for a Sunday, within one or two weeks ?

It will show our people that they are cared for. There are three children also, whose parents wish them baptized, &c." Such are the constant appeals I have from various parts of the Diocese.

*July 5th.*—In company with the Rev. Mr. Wyatt, I went to Benicia by steamer, and thence about 30 miles to Sonoma. Our object was to visit the school established at that place by the Rev. Dr. Ver Mehr. Sonoma is a quiet town, still retaining its old Spanish characteristics. In addition to the charge of his school, Dr. Ver Mehr, on Sunday, performs service in a room in his house, which is attended by a number of the Americans who have settled there. The valley of Sonoma is remarkable for its salubrity, and when the country becomes more thickly settled, the Hot Springs in the vicinity of the town will be the resort of invalids from all parts of the State. It is much warmer, however, than at places on the coast, the thermometer frequently rising above 100°. It was 99° the day we crossed the plains, on our way thither and returning; yet, although travelling in an open mule wagon without any cover, we did not feel the effects of the heat as much as we have often done in the Atlantic States, with a much lower temperature.

*July 27th, Thursday.*—At 4 P. M., I left in the steamer for Monterey, distant about 90 miles, down the coast. Being delayed next morning by a fog which rendered it hazardous to enter the harbor, we did not reach there until 10 A. M. Monterey was the old Spanish Capital, under the Mexican rule the first place in California, and the residence of the most influential families. Since the annexation of the country, and the building up of San Francisco, it has gradually declined. It contains at present about 1500 inhabitants, not more than 300 of whom are English and Americans. It is surrounded by a beautiful, richly wooded country, and celebrated for its soft vaporous atmosphere.\* In my own case, I experienced its restoring power. I went there exceedingly weak from a severe attack of illness from which I was just recovering. In the two days, however, which intervened before Sunday, I found myself so much strengthened, that on that day I was able without difficulty to go through the various services required.

There had been no Protestant service in Monterey for four years,

\* By a table kept at Monterey, the monthly mean temperature was shown to be: May, 56°; June, 59°; July, 62°; August, 59°; September, 58°; October, 60°; November, 56°. The mean monthly temperature from May to November, inclusive, varied therefore only six degrees, the mean temperature of the seven months being 58°. During the three summer months, the mean heat was 60°. The mean of the three winter months was a little over 49°, showing a mean difference of only 11° between summer and winter.

nor had the service of our own Church ever been performed there before that day. We had for this purpose a fine large room in the Public Hall, in which, in 1849, met the first Convention which formed the Constitution of the State. The congregation consisted of about sixty, four of whom came forward to unite in the celebration of the Holy Communion.

In the afternoon, the congregation was somewhat larger. After the second lesson I baptized five children, and after an address explanatory of its nature, administered the rite of Confirmation to one lady, whose child had just been baptized, and who had herself that morning for the first time received the Holy Communion.

As I remained until the following Thursday, when the steamer again returned up the coast, I had an opportunity of visiting those who were here interested in the Church; a number of them feeling deeply the deprivation of religious privileges to which they are subjected. They can do but little, however, towards the support of a Missionary, nor could one be sent them when so many more important points are yet unoccupied. The most that could be done at present is, that I shall myself visit them occasionally, hold services, and perform such offices of the Church as are needed. A lady from New-York, who resides there, has by my advice commenced a small Sunday School, for which purpose I have forwarded to her the necessary instruction books from San Francisco. She has begun with about a dozen scholars, who will be thus led to mark the return of the day and hold it in reverence.

Monterey has lately been made the seat of a new Romish Bishopric, cut off from the northern part of the State, and the jurisdiction of the Romish Archbishop of San Francisco.

I have thus given a meagre outline of what visitations I have lately been able to make. The remaining Sundays of the last three months, (except one, when I was ill,) have been spent in Grace Church, San Francisco, performing the duties which belong to the Rectoryship. The debt resting on the congregation when I came, has now been entirely paid off, and repairs and alterations made in the building, so that in a few weeks we expect to have it consecrated. The Church is well filled, and we have therefore two congregations in this city. The next move here will, I trust, be the building of a Free Church. I have never been in a place where it was so much needed. There are hundreds who care too little to hire pews, and therefore go nowhere, who by a Free Church would be brought within the influence of the Gospel.

W. INGRAHAM KIP.



## [F.]

REPORT OF THE RT. REV. JOHN PAYNE, MISSIONARY  
BISHOP AT CAPE PALMAS.CAPE PALMAS, WEST AFRICA, *January 5th, 1854.*

THE undersigned respectfully submits to the Board of Missions of the Protestant Episcopal Church in the United States of America the following report of the Mission under his care for the year 1853 :

At the close of last year (1852) Rev. Jacob Rambo visited the United States, having been in Africa continuously over three years.

In January the Mission was strengthened by the arrival of Rev. H. R. Scott, Mrs. Scott, and Miss Freeman. They were accompanied by C. F. Jones and G. T. Bedell, two native youths who had been for some time previous pursuing their studies in the United States.

But as Africa has drunk deeply of the cup of woe, so must those who would raise her from the depths of misery to which she has sunk taste largely of sorrow too. To her Missionaries especially is it given to "fill up that which is behind of the sufferings of Christ for His Body's sake."

The following is from the journal of a Missionary : "Cavalla, Sunday, May 1. Mr. and Mrs. Hoffman absent, on account of sickness of the latter. Mrs. Payne and Mrs. Scott sick of fever. Misses Williford and Colquhoun scarcely able to be present at service. Only Mr. Rogers and myself tolerably well. A very sickly season." And this was only the foreshadow of a darker day. Towards the close of Sunday, June 16th, it became evident that our sister, Mrs. Scott, who had come to us so recently a blooming bride, must die. And so God appointed, that in her last moments I alone of eight Missionaries in the house was thought able to watch with her. Miss Williford had taxed to the utmost her rapidly declining strength in contributing to the comfort of the departed sister ; and Mrs. Payne, whose health had been for some time sensibly declining after a continuous residence of eleven years in the climate, now sank under the pressure of care and sorrow. It became evident, indeed, that nothing but withdrawing for a season from the Mission afforded any ground to hope for the preservation of their lives. Their departure, however, was long delayed. It was not until the 3d of September that they took passage in the barque Shirley for the United States.

While the Mission was thus severely tried by afflictions within its bosom, tidings came from abroad of the death of one who had been long one of its most endeared and devoted members. Mrs. E. N. Hening, long identified with it in interest, in prayers, in labors, had been suddenly called away to the exceeding great reward.

"And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: *but the word of our God shall stand forever.*"

"And this is the word which by the Gospel is preached" in Africa. And hence it has happened that, "while afflictions have abounded, the consolations of Christ have abounded also." And if we are delivered unto death for Jesus' sake, the life also of Jesus is manifested, in and through our mortal bodies."

Never had the African Mission nor its friends more cause to thank God and take courage, than at the close of this year. If some of its members had died, and others were removed for a season by sickness, *fourteen* were on their way or ready to join it: while on the ground *three colonists*, and as *many natives*, had become candidates for Holy Orders. If one station (Fishtown) was for a season suspended, it was only that it might be prepared to go into more efficient operation, when resumed: while *three new stations* had been commenced.

I proceed to give a separate account of the several stations, beginning with the most westerly of those connected with the Cape Palmas Mission.

#### 1.—FISHTOWN.

It has been stated that the Rev. Mr. Rambo, who had been for some time superintendent of this Station, left, on a visit to the United States, at the close of the last year. After his departure, it was given chiefly in charge of two native Christian young men, Samuel Boyd and Thomas Chandler. The former taught, as he could procure scholars, a day-school, and the latter took care of the Mission premises. About the middle of the year Mr. Boyd sustained a heavy loss in the death of his wife Caroline. Her name before marriage was Caroline Clark. It will be interesting to those in the United States who so long maintained her in the Mission schools to know, that she was truly estimable, pious, and, indeed, one of the most superior women ever educated in the Mission.

The present site of the Mission buildings at Fishtown (occupied occasionally by five white Missionaries) is hemmed in by native houses, and for this and other causes, regarded, and indeed proved, to be unhealthy. It is therefore important to the success of the Station that the houses shall be removed to an eminence near by, not liable to these objections, and permission has been obtained to do so. It is proposed, therefore, before the Station shall be again fully occupied to make the desired change. When this is effected, we can see no reason why it should not be as healthy as any other of our Stations.

## 2.—ROCKTOWN.

This Station has been under the superintendence of Rev. G. W. Horne, who has likewise had the supervision of Fishtown. The labors of Mr. H. have been frequently interrupted by sickness. As often, however, as the state of his health would permit, he has held services in the native villages at Rocktown, and occasionally at Fishtown. And in the evening, when practicable, he has had English services in the school-house on the Mission premises.

A neat chapel is in course of erection at this Station.

### SUMMARY.

	Rocktown.	Fishtown.	Total.
Preaching places .....	5.....	2.....	7
Baptisms .....	—.....	—.....	—
Confirmations .....	—.....	—.....	—
Communicants .....	9.....	5.....	14
Marriages .....	—.....	1.....	1
Burials .....	—.....	1.....	1
Sunday Schools .....	1.....	1.....	2
Sunday School Teachers .....	3.....	1.....	4
Sunday School Scholars .....	17.....	10.....	27
Day Schools .....	1.....	1.....	2
Teachers, (native) .....	2.....	1.....	3
Scholars .....	11.....	9.....	20

## 3.—CAPE PALMAS.

St. Mark's Church was consecrated to the service of Almighty God on Wednesday, the 21st of December. It is a very neat stone edifice, and well merits the thanks of the congregation and Mission to those (chiefly of the Diocese of Maryland) who provided the means for its erection.

The congregation worshipping in this Church has been under the pastoral care of Rev. C. C. Hoffman, assisted by Rev. T. A. Pinckney.

The Pastor, in his Report, remarks, that "the ill-health of the

assistant minister, as well as his duties at Cavalla, ten miles distant, has been unfavorable to the increase of the congregation. He has, however, preached *nineteen times* in St. Mark's Church, and sixteen times in the chapel at Mt. Vaughan. The Lord's Supper has also been regularly administered once a month. Sunday Schools have been maintained in St. Mark's Church, and at Mt. Vaughan.

The Pastor of St. Mark's Church has also preached frequently, as have also other Missionaries, in the native towns of Half Grahway and Cape Palmas.

## SUMMARY.

	Native.	Colonist.	Total.
Preaching Places.....	3.....	2.....	5
Baptisms .....	—.....	2.....	2
Confirmations.....	—.....	9.....	9
Communicants.....	2.....	29.....	31
Marriages.....	—.....	—.....	—
Burials.....	—.....	—.....	—
Sunday Schools.....	1.....	3.....	4
Sunday School Teachers.....	1.....	10.....	11
Sunday School Scholars.....	12.....	86.....	98
Day and Boarding Schools.....	1.....	2.....	3
Scholars.....	12.....	70.....	82

## MOUNT VAUGHAN.

At this Station is a High School and Female Day School. The former is designed for training colonist teachers and Missionaries. The number of pupils sustained by the Mission has heretofore been *eight*. Towards the close of the year permission was obtained from the Foreign Committee to increase the number to eleven. A number of boys from the neighborhood continue to be admitted as day-scholars.

The Female Day School has long been under the care of Mrs. E. M. Thompson. Mrs. Thompson has been longer a teacher, and done more for female education, than any other individual in the Liberian colonies. It is with deep regret, therefore, that I have to report, that her health has become too infirm to allow her to continue any longer in connection with the school. She will be succeeded by Miss Eliza Freeman, who enters very cheerfully on the duties connected with this important school.

The number of scholars connected with the schools at Mt. Vaughan has already been given.

The High School has suffered much from the withdrawal of its late very efficient teacher, Mr. J. T. Gibson. Inflammation of his eyes, however, rendered this absolutely necessary.

Mr. Gibson was succeeded by Mr. Mason, who has been much in-

interrupted in his labors by sickness. Towards the close of the year he has had, however, valuable assistance from Mr. G. W. Gibson, candidate for Holy Orders.

Superintendents of day and Sabbath schools continue to complain of much irregularity in the attendance of scholars. But this inconvenience is almost necessarily incidental to infant colonies, and notwithstanding, it is gratifying to observe the unequivocal evidence of a steady advance in the cause of education and Christianity.

#### FEMALE ORPHAN ASYLUM.

The opening of this important Institution has been greatly delayed by the failure to obtain building materials (though twice ordered) from the United States, and the tardiness with which all such enterprises are executed, where few properly qualified to labor can be obtained.

The Ladies' Society in Philadelphia, and its branches, which have nobly undertaken to sustain this Institution, with a zeal worthy of all praise, have raised and placed at my disposal, the funds necessary to erect the building. But after my best endeavors during eighteen months, the first story of stone is but just completed, and materials partially collected for the second. As, however, the greatest difficulties have now been overcome, it is hoped that within six months hence, the Institution will be formally opened.

The Orphan Asylum is designed to bless with a liberal Christian education the poor orphans who throng the colonies, as also, through them, and otherwise, to elevate the tone of morals and intellectual improvement amongst the female population in general.

#### GREEN HILL SCHOOL.

Opposite to Mt. Vaughan is a beautiful hill, on which, in former years, the idea was conceived of rearing, at some future time, a Collegiate Institute. That idea has not been realized, but the hill has been occupied by a native teacher, with a native school. About the middle of last year, N. S. Harris, a native youth, belonging to the Cape Palmas Mission, of the Grebo tribe, requested to be removed from Cavalla (where he had been for some time Printer) to Cape Palmas, with permission to open a school for the benefit of the children of his relatives. As Rev. Mr. Hoffman had in his possession funds (placed at private disposal) about sufficient to erect a house for the teacher and his scholars, and the school could therefore be opened without incurring much additional expense to the Mission, it was de



terminated to accede to Harris's request. He soon entered upon his duties, and, I am glad to add, has been exerting a good influence on his school and the Cape Palmas natives. It is to be attributed, in a good measure, to his efforts that the natives in the colony have for some time abstained very generally from labor on the Sabbath.

With the *High School* and *Female Day School* at Mt. Vaughan, the *Native School* on Green Hill, the *Orphan Asylum* at Cape Palmas, and *St. Mark's Church* near by, the colony of Maryland in Liberia, with its native population, will enjoy all the ameliorating influences which the Mission can furnish.

#### 4.—CAVALLA.

The chief pastoral care and general supervision of this Station have been retained by myself. I have, however, been greatly aided by Rev. C. C. Hoffman, Rev. H. R. Scott, and Mr. A. Rogers, teacher of the boys' school. In the division of labor made amongst us, I have had the immediate care of the *native village* on the Mission premises—of the *largest Cavalla town*, and of *Di-ima Lu*, three miles distant, on the Cavalla River; also of *three towns* at and near the mouth of the Cavalla River, and of *two Grahway towns*, three miles in the direction of Cape Palmas. Mr. Hoffman has had the daily oversight of the schools, giving Christian instruction every evening. He has likewise had charge of two Cavalla villages, with the publication of the CAVALLA MESSENGER, and other operations of the press.

Rev. Mr. Scott has taken the partial oversight of two villages, and divided with Mr. Hoffman the weekly Thursday evening English service, held on the Mission premises.

Altogether, in connection with this Station, there are held every week or fortnight thirteen public services, in twelve different villages or places.

The Boarding Schools at the Station have numbered, on an average, fifty scholars, and been kept constantly in operation, though it is proper to add, with varying efficiency.

Early in the year the female department suffered a great loss in the failure of Miss Williford's health. After her withdrawal from the active duties of the school, it was left chiefly to the care of native teachers. Of course, in this state of things, far less was accomplished.

In the Boys' School, Mr. A. Rogers has been enabled to labor for eighteen months with great success. His ease shows the importance of bringing into the foreign field teachers trained for their work.

At the Cavalla Station, where Missionary operations have been continued for fifteen years without interruption, there yet remains enough of heathenism to pain the Christian heart. Trial by *gidu* (sassy wood) continues to be practised, though less frequently, and with far less barbarity. Idolatry prevails to a considerable extent, while it is to be feared that the great majority of the people, though knowing their duty, deliberately choose to neglect it.

Amongst the members of our Boarding Schools, too, instances of gross immorality often call forth the deepest sorrow, and demand the exercise of a firm and discriminating discipline.

It would be ungrateful, however, as well as affected, not to record, to the praise of God, the marks of progress spread all abroad around us.

The *general bearing of the people towards the Missionaries* has entirely changed; instead of being rude, disrespectful, exacting, it is now kind and courteous. And this undoubtedly proceeds, in a great measure, from the prevalent knowledge and appreciation of the character and teachings of the Missionaries. If these have not secured the allegiance of the heart, they certainly have that of the understanding. "The things of God are true things," so often repeated, it is verily believed, represents a wide-spread conviction in the popular mind. And hence results *a regular attendance on religious services*.

*The many instances of abstinence from labor on the Sabbath.* There is reason to believe this is done by many who do not attend the services of the Chapel.

There is a growing indifference to greengreases and idolatry in general, and the absolute renunciation of the system by many. "Come in," said a woman whose house I was passing, one Saturday evening, "my husband requests that you will take those things away; he has had them all his life; they have done him no good; he is now sick, and they cannot relieve him; he is satisfied they are vanity; he does not wish to die with them in his house." Her husband was an aged doctor, (demon man.) The greengreases he requested should be taken away were the accumulation of three-score years. The poor old *deya* gave his last testimony—the experience of his life—to their utter worthlessness.

But better still; besides the numbers trained up for Christ, and putting on Christ in connection with our schools, *some adults, from the very mass of heathenism*, have come out, and in the presence of a public heathen congregation *made an open renunciation of the devil and all his works*, and of their faith in the Lord Jesus Christ.

On Sunday, December 16th, Gida Wudi and Hyano stood up, and

making a good confession before many witnesses, were baptized, in the Christian names of William Meade and Thomas Freeman, respectively. William Meade is about twenty-one years old, and Thomas Freeman has reached the age of *fifty*. And what is most remarkable, this latter person, now, as we believe, an humble disciple of Jesus, is by profession a deya, (demon man,) having practised through much of his life all the arts and superstitions of the greegree system. "I have tried," said he with emphasis to some of his friends a few days since, "*I have tried greegrees; I have made them; I know all about them. I know them to be utter vanity. In God, God alone, is power to do good and to do evil.*"

*The Native Village*, composed chiefly of those who have been christianized and civilized in the boarding schools, continues to receive gradual accessions from this source. Several, however, young men and women, have gone hence to build up other Stations.

Assistant teachers, carpenters, a blacksmith, are still numbered amongst its inhabitants, and improve steadily in their respective avocations.

On the week before Christmas a practice was commenced in this village which gives promise of usefulness. The communicants met together in the house of one of their number to partake of a frugal meal. Before doing this, however, a portion of Scripture appropriate to the occasion was read in rotation, remarks upon it made by the Pastor, or elicited from others; then inquiry was made of some of the best established Christians as to the state of feeling amongst the communicants, in order that if any root of bitterness had sprung up it might be removed. After singing a hymn and prayer, all sat down to the repast together. This done, and remarks made by any disposed to speak, all arose, sang together the Doxology, and then separated. It is proposed to have such a meeting and repast on the Friday preceding each Communion.

THE CAVALLA MESSENGER has continued to be published monthly. Arrangements having been made in the United States for its support, it is proposed to quadruple its present size. It is not doubted that it may be made a great advantage to the cause of African Missions.

The *Church of the Epiphany*, of which the foundation stone was laid in the spring of 1851, owing to various hindrances, is not yet completed. There is now, however, a fair prospect of accomplishing this object during the next year. It will be a neat stone edifice, with square tower on the end.

A very neat and commodious school-house for the female department of the schools at this Station is in course of erection.

SUMMARY.—CAVALLA STATION.

	Cavalla.	River Cavalla.	Grahway.	Total.
Preaching Places.....	6	3	2	11
Baptisms, adults and infants,	6	—	—	6
Confirmations.....	24	—	—	24
Communicants.....	42	—	—	42
Marriages.....	5	—	—	5
Burials.....	3	—	—	3
Sunday Schools.....	2	—	—	2
Sunday School Teachers...	14	—	—	14
Sunday School Scholars,...	100	—	—	100
Day Schools, (inc. evening.)	5	—	—	5
Teachers.....	8	—	—	8
Scholars, (board'g and ev'g).	105	—	—	105

5.—TABOO STATION.

Early in the year, John Musu Minor, the faithful native assistant of the late Rev. L. B. Minor, who had left his native place (Taboo) to assist Mr. Hening at Rocktown, expressed an earnest desire to be permitted to return to his own tribe, to exert his measure of influence there. No permission had been granted or asked of the Foreign Committee to re-open this station, still, as there appeared to be no prospect of procuring a foreign Missionary for it, and the native catechist praying to be appointed possessed unusual fitness for the position, it was determined to gratify his desire, and trust to God for the means of maintaining him and his school.

Not long after Mr. Minor had reached his home, the idea was suggested to propose to the Church at Cavalla to sustain the Taboo Station, and at the Missionary meeting in June, the matter was formally laid before them. It met with great favor. The native members appeared readily to apprehend the duty of imparting of what they had received from God, and began at once to act upon their convictions.

After each monthly Missionary meeting, a subscription book was handed around, and each communicant put on it the amount of his contribution for the month, as God disposed and enabled him. The result has been, that for the seven months ending in December, *eighty-eight dollars* have been raised; a sum sufficient to meet the expenses of the Taboo Station during the same time.

While his brethren at Cavalla were thus zealously laboring in his behalf, Mr. Minor was faithfully performing his part at Taboo. He soon gathered around him a school of twelve Plabo boys, put the Mission premises in order, and appeared likely to exert a most favorable influence upon his tribe. It pleased God, however, for a time, at least, to interrupt his labors.

In July last, the crew of the English schooner Heroine were mur-



dered by the natives of one of the Plabo (Taboo) towns, inhabiting a village seven miles below the Mission Station. In December, Admiral Bruce, commander of the English Squadron on this Coast, appeared off the scene of the massacre to demand redress. He required of the tribe the surrender of the murderers, and, in default of this, threatened to burn their towns. The murderers were not delivered up, and some *sixteen villages* were in consequence burnt down, and the miserable inhabitants driven back to seek shelter in the woods. The villages near the Mission house (of one of which Mr. Minor is a native) were not implicated in the murder of the English, but as a portion of the tribe, they had to bear the common penalty. Moreover, while promising to respect Mission property, the English commander, charged with the settlement of the difficulty, intimated to Mr. Minor the wish that he would vacate the Station until the matter should be finally adjusted. He accordingly removed with his family and scholars to this Station, to await the progress of events.

It is confidently anticipated that it will not be long before the Plabo people will be brought to terms, and Mr. Minor be again left free to resume his labors under circumstances more favorable than before.

#### MISSIONS IN LIBERIA PROPER.

It was stated in my last Report, that for important reasons, therein given, the Foreign Committee had authorized the establishment of Mission Stations in two of the most important of the Liberian settlements, namely, at *Monrovia* and *Bassa Cove*.

In September last, I left Cape Palmas, on a visitation to these and other places, with the view of making permanent arrangements for the contemplated Missions.

The ship in which I took passage stopped first at *Sinoc*, an important colonial settlement, ninety miles above Cape Palmas. There are here already *fifteen hundred* colonists, with a teeming native population on every side. We have at this place no Mission Station at present, but it is most earnestly desired that we be permitted to open one as soon as practicable.

#### 6.—BASSA COVE.

I arrived at Bassa Cove on the 9th of September. It was my happiness to find that the settlement of *Fishtown*, about which there had been so much difficulty and delay, was at last effected. Some *two hundred* emigrants, or more, were actually on the ground, and many of them were engaged in erecting their houses.



The new settlement (which, with the old at the mouth of the St. John's, is to be called Buchanan City) lies along a beautiful bay, affording a fine anchorage for ships, and good landing for boats.

The country around Bassa Cove abounds beyond all other parts of Liberia in palm oil and camwood, and the only obstacle to its improvement has been the dangerous landing through the bar and near the mouth of the St. John's River.

The facilities for disembarkation at the new settlement, in connection with the resources of the country, must soon make this one of the most important commercial places in the Republic.

I had no hesitation in selecting grounds for the proposed Mission Station, near the new settlement. I also procured a Church lot near the middle of the new township. Arrangements were made with Dr. Smith, colonial physician, (who was kind enough to consent to act as our agent,) to erect a comfortable Mission house, which, it is hoped, will be ready for occupation towards the close of the present year.

While our ship lay at Bassa, I spent one Sabbath on shore, and officiated in the new settlement.

#### 7.—MONROVIA.

The operations of the Mission here embrace two separate Stations, namely, one in the town of Monrovia, and the other in Clay-Ashland and its vicinity, on the St. Paul's River.

In Monrovia, the Episcopal congregation was re-organized during my visitation, and assumed the name of *Trinity Church*. This was placed under the pastoral care of Rev. A. L. Crummell, late of New-York, more recently of Queen's College, Cambridge, England.

Mr. C. arrived at Monrovia in July. From that time until my visitation he preached occasionally, and rendered such other services as he had opportunity of doing.

On Sunday, October 2d, I held Confirmation in the Presbyterian church, kindly offered for our use, when *nine* persons received this rite.

An effort is being made to erect a Church building at Monrovia during the present year, under the direction of Rev. Mr. Crummell, which, it is sincerely hoped, may succeed.

Mr. Crummell will probably only retain charge of the Church in Monrovia until a more important department of our operations in that vicinity can be organized. I refer to a High School or College, for training teachers and ministers.

We have already, it is true, an Institution of this sort at Cape Pal-

mas, but besides the fact that this school is two hundred and fifty miles from Monrovia, there are other reasons why it cannot supply the place of an Institution there, and must be secondary to such Institution.

The colonist population at Cape Palmas is small, and likely so to remain; consequently, the materials from it to supply a High School must be comparatively few, and far from select.

At Monrovia, on the other hand, there is a constant influx of the best portion of the colored population of the United States. Of course there are many more, and better qualified, persons from whom to select for a superior literary or theological school.

For the institution contemplated, Mr. Crummell would appear to possess far more than ordinary qualifications; and it is most devoutly hoped that the churches in England and America may, in the course of two years, give him opportunity to make full trial of those qualifications, by contributing the means necessary to erect suitable buildings for the proposed school or college.

During my stay at Monrovia, an eligible site was selected and secured in the extremity of Cape Mesurado, where, as soon as funds can be procured, it is proposed to erect a suitable building for the objects contemplated.

The situation, indeed, has other recommendations besides these which commend it as a proper site for a literary establishment. On the most southwestern extremity of the Cape, it has the advantage of the uncontaminated sea breeze, and is removed as far as any situation in that region can be from the malaria brought down from the Stockton Creek and Mesurado River. It will be, therefore, an admirable acclimating station for all newly-arrived Missionaries destined to labor in Liberia.

#### 8.—CLAY-ASHLAND.

This is the name of a township on the St. Paul's River, beginning some ten miles above Monrovia, and embracing the most populous and flourishing agricultural district of Liberia.

At the beginning of last year, a late prominent minister among the Methodists, having his residence in this neighborhood, became a candidate for Orders in the Protestant Episcopal Church, and proposed opening a Mission Station under my direction. As it is the very spot which I should have selected could I have had my choice for our second Station in Mesurado County, Mr. Russell's proposition was readily assented to.

During the year, I accordingly authorized him to receive fifteen

native youths under his care, to act as lay-reader amongst the colonists in the neighborhood, and to erect a small brick church edifice. All these objects received his due attention, and at the close of the year, *Grace Church*, a neat little Gothic building, was nearly finished.

On Sunday, 9th of October, I held Confirmation at this Station, when *six* persons received the rite, and one more on the following day. I also baptized the infant child of Mr. D. T. Harris.

As Mr. Russell was expecting to take Orders early in the next year, I thought proper to employ Mr. Harris as teacher at his Station. After Mr. Russell's ordination, Mr. Harris will act as lay-reader under his direction, and the joint labors of the two will extend our services to all the settlements on the St. Paul's River where they may be desired.

At one of these settlements, (called *New-York*,) an enterprising merchant has given to the Mission a lot, and some means for the erection of a chapel. Mr. Russell has also kindly offered desirable lots, for school-houses or chapels, as may be needed, in *Clay-Ashland* and *Caldwell*. A merchant has made a similar offer in the township of *Louisiana*.

#### SUMMARY.

	Monrovia.	Clay-Ashland.	Total.
Preaching places . . . . .	1 . . . . .	2 . . . . .	3
Baptisms . . . . .	3 . . . . .	1 . . . . .	4
Confirmations . . . . .	9 . . . . .	7 . . . . .	16
Communicants . . . . .	14 . . . . .	20 . . . . .	34
Marriages . . . . .	1 . . . . .	— . . . . .	1
Burials . . . . .	3 . . . . .	— . . . . .	3
Sunday Schools . . . . .	1 . . . . .	1 . . . . .	2
Sunday School Teachers . . . . .	7 . . . . .	5 . . . . .	12
Sunday School Scholars . . . . .	50 . . . . .	about 25 . . . . .	75
Day Schools . . . . .	— . . . . .	2 . . . . .	2
Day Scholars . . . . .	— . . . . .	40 . . . . .	40

#### GENERAL SUMMARY.

Ministers, (including Bishop, and three colored) . . . . .	10
Candidates for Orders, (Colonists, 2; Natives, 2) . . . . .	4
Assistants, Foreign, male, 2; female, 10 . . . . .	12
Ditto, Colonist, " 5; " 4 . . . . .	9
Ditto, Native, " 6; " 4 . . . . .	10
Preaching places . . . . .	26
Attendants on public worship, (Colonist and Native) . . . . .	2,500
Communicants . . . . .	122
Confirmations . . . . .	49
Baptisms . . . . .	10
Marriages . . . . .	6
Burials . . . . .	5
Day Schools, (including boarding and evening) . . . . .	14
Do. Teachers . . . . .	18
Sunday School Teachers . . . . .	18
Sunday Schools . . . . .	10
Sunday School Scholars . . . . .	312

CONCLUDING REMARKS.

Through the great mercy of God, the African Mission has now attained a condition which may well rejoice the hearts and strengthen the hands of its friends, and of all the people of God.

The actual existence and continual progression during eighteen years, has placed its practicability beyond all question.

Conversions both amongst Colonists and Natives have afforded proof enough that the Gospel brings forth fruit here, as in all the world, where it is faithfully proclaimed.

The continual enlargement of the Mission has been a most evident following of the word and providence of God, and is therefore God's call to the Church for ever enlarging prayers, contributions and efforts in its behalf.

The increase of colored ministers (Colonist and Native) gives promise that ere long the work commenced by Foreign Missionaries may be carried on by Africans themselves. While at the same time, the continual accession of foreign laborers shows that God is working in the hearts of His faithful ones to come up to the great work which His providence is about to accomplish in Africa.

Very respectfully submitted.

JOHN PAYNE,

*Missionary Bishop of P. E. Church in the  
U. S. America, at Cape Palmas, &c.*

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## APPOINTMENTS.

Rev. Eli Adams.....	Peru and La Salle..	Illinois.....	May 1,	1854
" J. Benson.....	Limestone Prairie..	" .....	October 1,	1853
" A. Bingham.....	Bristol.....	Indiana.....	July 1,	1854
" Dudley Chase.....	Chicago.....	Illinois.....	October 1,	1853
" Wm. G. Chadwell.....	Brunswick.....	Maine.....	July 21,	1853
" N. N. Cowgill.....	Hickman.....	Kentucky ..	October 1,	1853
" G. F. Cushman.....	Cahaba.....	Alabama... "	" "	
" G. Denison.....	Keokuk.....	Iowa.....	September 1,	1853
" J. Wood Dunn.....	Lockhart.....	Texas.....	October 1,	1853
" W. E. Franklin....	Laporte.....	Indiana.....	July 1,	1854
" Charles Gillett....	Anderson.....	Texas.....	December 1,	1853
" Archibald F. Gould..	Ocala.....	Florida.....	November 1,	1853
" Asa Griswold.....	Marine.....	Illinois.....	October 1,	1853
" Otis Hackett.....	Fayetteville.....	Arkansas...	June 1,	1854
" F. R. Haff.....	Burlington.....	Iowa .....	April 1,	1854
" E. W. Hager.....	.....	California ..	October 1,	1854
" B. Halsted.....	Lexington.....	Mississippi..	October 1,	1853
" W. D. Harlow.....	Maysville .....	Kentucky ..	July 10,	1854
" M. Hoyt.....	Lansing .....	Iowa.....	July 1,	1854
" A. J. M. Hudson....	Crawfordsville....	Indiana ....	June 25,	1854
" W. N. Irish.....	Weston & St. Joseph	Missouri....	May 1,	1854
" Jos. S. Large.....	.....	California ..	October 1,	1854
" T. B. Lawson.....	Pontotoc.....	Mississippi..	October 1,	1853
" John McNamara....	Ft. Leavenworth..	Kansas.....	Septem'r 19,	1854
" Alfred A. Miller....	St. Augustine.....	Florida.....	August 1,	1854
" P. Brown Morrison..	Two Rivers.....	Wisconsin..	July 1,	1854
" John Philson.....	Jackson.....	Mississippi..	October 1,	1853
" Geo. Rottenstein....	San Augustine....	Texas.....	June 1,	1854
" M. S. Royce.....	Franklin.....	Tennessec.	January 1,	1854
" M. F. Sorenson ....	Mishawauka.....	Indiana ....	July 1,	1854
" C. B. Stout.....	Waukesha.....	Wisconsin..	October 1,	1853
" D. W. Telford.....	Oshkosh.....	" .....	May 17,	1854
" John Trimble, Jr....	Lawrenceburgh...	Indiana ....	May 14,	1854
" G. Unonius.....	To Norwegians in			
	Chicago.....	Illinois.....	October 1,	1853
" J. W. Venable.....	Shelbyville .....	Kentucky ..	October 1,	1853
" " .....	Versailles.....	" .....	May 1,	1854
" J. H. Waterbury....	Aurora.....	Illinois.....	July 2,	1854
" R. H. Weller.....	Clinton.....	Mississippi.	October 1,	1853
" J. A. Wheelock....	Helena.....	Arkansas...	January 1,	1854
" H. B. Whipple.....	St. Augustine....	Florida.....	November 1,	1853
" Junius M. Willey...	Bath.....	Maine.....	June 16,	1854
" J. T. Worthington..	Pittsfield .....	Illinois.....	October 1,	1853



## RESIGNATIONS.

Rev. C. C. Adams.....	Key West.....	Florida.....	January 1,	1854
" R. D. Brooke.....	Dubuque.....	Iowa.....	October 1,	1854
" Wm. Clotworthy....	Albion.....	Illinois.....	July 1,	1854
" J. L. Darrow.....	Collinsville.....	".....	October 1,	1853
" W. W. Dodge.....	Paducah.....	Kentucky....	October 1,	1854
" C. H. Gardiner.....	Chicago.....	Illinois.....	October 1,	1853
" F. Gardiner.....	Bath.....	Maine.....	November 8,	1853
" C. Gillett.....	Anderson.....	Texas.....	October 1,	1854
" F. R. Haff.....	Laporte.....	Indiana.....	September 1,	1854
" W. D. Harlow....	Jacksonville.....	Alabama....	October 1,	1853
" J. A. Harrison....	Lexington.....	Missouri....	April 1,	1854
" J. S. Large.....	Ft. Wayne.....	Indiana....	October 1,	1854
" D. E. Loveridge....	Vincennes.....	".....	October 1,	1854
" Wm. Mitchell.....	Chester.....	Illinois.....	October 1,	1854
" H. N. Pierce.....	Matagorda.....	Texas.....	June 1,	1854
" John Philson.....	Brandon.....	Mississippi..	August 1,	1854
" T. S. Savage.....	Pass Christian....	".....	October 1,	1853
" G. B. T. Smith....	Florence.....	Alabama....	July 17,	1854
" M. T. Sorenson....	Maysville.....	Wisconsin...	October 1,	1853
" W. M. Steel.....	Somerville.....	Tennessee...	January 1,	1854
" W. A. Stickney....	Marion.....	Alabama....	October 1,	1853
" J. W. Sweet.....	Fond du Lac.....	Wisconsin...	June 26,	1854
" H. M. Thompson...	Maysville.....	Kentucky...	July 11,	1854
" D. D. Van Antwerp.	Terre Haute....	Indiana....	October 1,	1854
" J. W. Venable....	Shelbyville.....	Kentucky...	April 1,	1854
" Homer Wheeler....	Bristol.....	Indiana....	April 1,	1854
" R. H. Weller.....	Clinton.....	Mississippi...	October 1,	1854
" J. A. Wheelock....	Helena.....	Arkansas...	July 1,	1854
" H. B. Whipple....	St. Augustine...	Florida.....	April 1,	1854
" J. A. Woodward.....	.....	Oregon.....	February 16,	1854

[Ab.]

MISSIONARIES, &c., NOW IN THE FIELD.

MAINE.

Rt. Rev. GEORGE BURGESS, D. D., Bishop of the Diocese.	
Bath.....	Rev. J. M. Willey.
Brunswick.....	Rev. W. G. Chadwell.
Calais.....	Rev. G. W. Durell.

NEW-HAMPSHIRE.

Rt. Rev. CARLTON CHASE, D. D., Bishop of the Diocese.	
Concord.....	Rev. N. E. Marble, D. D.
Hanover.....	Rev. Edward Bourns, LL.D.
Manchester.....	Rev. J. G. Hubbard.

DELAWARE.

Rt. Rev. ALFRED LEE, D.D., Bishop of the Diocese.	
Indian River.....	Rev. George Hall.
Seaford, &c.....	Rev. R. F. Cadle.

FLORIDA.

Rt. Rev. F. H. RUTLEDGE, D.D., Bishop of the Diocese.	
Ocala.....	Rev. A. F. Gould.
St. Augustine ...	Rev. A. A. Miller.

ALABAMA.

Rt. Rev. N. H. COBBS, D. D., Bishop of the Diocese.	
Cahaba.....	Rev. G. F. Cushman.
Carlowville.....	Rev. F. B. Lee.
Eufaula.....	Rev. W. J. Ellis.
Livingston.....	Rev. J. H. Ticknor.
Talladega.....	Rev. T. A. Cook.
Tuscumbia.....	Rev. R. A. Cobbs.

LOUISIANA.

Rt. Rev. LEONIDAS POLK, D. D., Bishop of the Diocese.	
Alexandria.....	Rev. A. D. McCoy.

MISSISSIPPI.

Rt. Rev. W. M. GREEN, D. D., Bishop of the Diocese.	
Lexington.....	Rev. B. Halsted.
Pontotoc.....	Rev. T. B. Lawson.
Yazoo City.....	Rev. W. P. Scott.

TENNESSEE.

Rt. Rev. J. H. OREY, D. D., Bishop of the Diocese.	
Brownsville.....	Rev. J. W. Rogers.
Chatanooga.....	Rev. J. Sandells.
Franklin.....	Rev. M. S. Royce.
Loudon.....	Rev. J. L. Gay.

## KENTUCKY.

Rt. Rev. B. B. SMITH, D. D., Bishop of the Diocese.

Hickman.....	Rev. N. N. Cowgill.
Maysville.....	Rev. W. D. Harlow.
Versailles.....	Rev. J. W. Venable.

## INDIANA.

Rt. Rev. G. UPFOLD, D. D., Bishop of the Diocese.

Bristol.....	Rev. A. Bingham.
Crawfordsville.....	Rev. A. J. M. Hudson.
Lawrenceburgh.....	Rev. J. Trimble, Jr.
Laporte.....	Rev. W. E. Franklin.
Mishawaka.....	Rev. M. F. Sorenson.

## ILLINOIS.

Rt. Rev. H. J. WHITEHOUSE, D. D., Bishop of the Diocese.

Aurora.....	Rev. J. H. Waterbury.
Chicago.....	Rev. Dudley Chase.
".....	Rev. G. Unonius.
Limestone Prairie.....	Rev. J. Benson.
Marine.....	Rev. A. Griswold.
Ottawa.....	Rev. C. P. Clarke.
Peru, &c.....	Rev. Eli Adams.
Pittsfield.....	Rev. J. T. Worthington.
Warsaw.....	Rev. S. R. Child.
Itinerant among the Germans.....	Rev. J. Niglas, D. D.

## MICHIGAN.

Rt. Rev. S. A. McCOSKRY, D. D., D. C. L., Bishop of the Diocese.

Battle Creek.....	Rev. D. B. Lyon.
Detroit.....	Rev. W. Munroe.
Eaton Co.....	Rev. Luman Foote.
Niles.....	Rev. H. Adams.
Pontiac.....	Rev. C. Taylor.
Port Huron.....	Rev. G. B. Engle.
St. Clair.....	Rev. Milton Ward.
Tecumseh.....	Rev. W. M. Burton.
Ypsilanti.....	Rev. J. A. Wilson.

## WISCONSIN.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.

Delavan and Elkhorn.....	Rev. G. E. Peters.
Marquette, &c.....	Rev. G. R. Bartlett.
Manitowoc.....	Rev. G. Thompson.
Mineral Point.....	Rev. Josiah Phelps.
Oshkosh.....	Rev. D. W. Tolfourd.
Sheboygan.....	Rev. J. Wilson Davis.
Stevens' Point.....	Rev. T. Greene.
Two Rivers.....	Rev. P. B. Morrison.
Waukesha.....	Rev. C. B. Stout.
Whitewater.....	Rev. L. R. Humphrey.
Itinerant.....	Rev. S. C. Millet.
St. Oloff's, Norwegian, (in part).....	Rev. G. Unonius.

# IOWA.

Rt. Rev. HENRY W. LEE, D. D., Bishop of the Diocese.	
Burlington.....	Rev. F. R. Haff.
Cedar Rapids.....	Rev. Samuel Goodale.
Davenport.....	Rev. A. Louderback.
Des Moines.....	Rev. J. Batchelder.
Fort Madison.....	Rev. Wm. Adderly.
Keokuk.....	Rev. G. Denison.
Lansing.....	Rev. M. Hoyt.
Muscatine.....	Rev. Jno. Ufford.

# MINNESOTA.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.	
St. Anthony.....	Rev. J. S. Chamberlaine.
Shakapee.....	Rev. E. A. Greenleaf.

# MISSOURI.

Rt. Rev. C. S. HAWKS, D. D., Bishop of the Diocese.	
Fayette.....	Rev. J. W. Dunn.
Lexington.....	Rev. J. A. Harrison.
Weston and St. Joseph.....	Rev. W. N. Irish.

# ARKANSAS.

Rt. Rev. G. W. FREEMAN, D. D., Missionary Bishop.	
Camden and El Dorado.....	Rev. S. McHugh.
Fayetteville.....	Rev. Otis Hackett.

# TEXAS.

Rt. Rev. G. W. FREEMAN, D. D., Missionary Bishop.	
Lockhart, &c.....	Rev. J. Wood Dunn.
San Augustine.....	Rev. E. H. Downing.
San Antonio, &c., (German Mission).....	Rev. G. Rottenstein.
Washington.....	Rev. L. P. Rucker.

# INDIAN MISSIONS WITHIN THE DIOCESES.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.	
Green Bay, Wisconsin.....	Rev. E. A. Goodnough.

# CALIFORNIA.

Rt. Rev. W. J. KIR, D. D., Missionary Bishop.	
.....	Rev. Jos. S. Large.
.....	Rev. E. W. Hager.
Chinese in California.....	Rev. E. W. Syle.

# OREGON AND WASHINGTON TERRITORIES.

Rt. Rev. T. F. SCOTT, D. D., Missionary Bishop; Portland.	
Oregon City.....	Rev. St. Michael Fackler.
Steilacoon, Washington Territory.....	Rev. John McCarty, D. D.

# KANSAS.

Fort Leavenworth, and parts adjacent.	Rev. J. McNamara.
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## [Ac.]

A TABLE of Parishes that have contributed to Domestic Missions during the year ending October 1st, 1854, and to Foreign Missions during the year ending June 15th, 1854.

	Domestic.	Foreign.		Domestic.	Foreign.
<b>MAINE—</b>			<b>MASSACHUSETTS—Continued.</b>		
Augusta, St. Marks.....			Chelsea, St. Luke's.....		5 00
Bangor, St. John's.....	14 00	20 00	Charlestown, St. John's...	56 15	61 30
Bath, Grace.....	7 00		Dedham, St. Paul's.....		25 71
Brunswick, St. Paul's.....			Dorchester, St. Mary's.....	29 25	33 00
Calais, St. Ann's.....	15 00		East Boston, St. John's.....		8 00
Dresden, St. John's.....	3 00		Greenfield, St. James's.....	50 00	10 00
Gardiner, Christ.....	43 00	129 42	Hopkinton, St. Paul's.....	5 11	
Old Town, St. James's.....	7 00		Hanover, St. Andrew's.....		69 00
Portland, St. Stephen's.....	20 00	20 00	Jamaica Plains, St. John's..	34 56	34 00
Saco, Trinity.....			Lawrence, Grace.....		
	109 00	169 42	Lowell, St. Ann's.....	103 00	48 00
<b>NEW-HAMPSHIRE—</b>			Medford, Grace.....		26 00
Claremont, Trinity.....	25 00		Marblehead, St. Michael's..	45 00	
“ Union.....	11 00	4 00	Nantucket, Trinity.....		
Concord, St. Paul's.....	20 00	29 66	Newton, Lower Falls, St. }	45 00	
Dover, St. Thomas's.....	27 00		Mary's.....		
Drewsville, St. Peter's.....			Newburyport, St. Pauls.....		28 63
Hopkinton, St. Andrew's.....	5 11	6 11	Northampton, St. John's....	25 00	257 00
Hanover, St. Thomas's.....	5 00	5 00	Pittsfield, St. Stephen's.....	76 50	76 50
“ Trinity.....			Quincy, Christ.....		11 00
Manchester, St. Michael's..	10 00	10 00	Roxbury, St. James's.....	94 25	28 00
Portsmouth, St. John's.....	99 88	61 17	Salem, St. Peter's.....	100 00	50 00
Miscellaneous.....	5 00		Springfield, Christ.....	131 20	54 13
	202 83	115 94	Swansea, Christ.....	10 00	3 00
<b>VERMONT—</b>			Taunton, St. Thomas's.....	39 13	196 00
Arlington, St. James's.....	22 83	10 00	Vandusenville, Trinity.....		9 00
Bellows Falls, Emmanuel..	16 50		Watertown, Christ.....		25 00
Berkshire, Calvary.....			Worcester, All Saints'.....		58 75
Bethel, Christ.....	8 25	7 00	Waltham, Christ.....		31 00
Brandon, St. Thomas's.....	5 00		West Roxbury, St. John's..		
Burlington, St. Paul's.....	40 00	25 00	Wilkinsonville, St. John's..	8 00	4 00
East Berkshire, Calvary.....	6 00		Miscellaneous.....		262 50
East Poultney, St. John's..	10 00	3 55		1243 40	2859 23
Enosburg, Christ.....	3 00	3 00	<b>RHODE ISLAND—</b>		
Fairfax, Christ.....		5 00	Bristol, St. Michael's.....	75 00	52 00
Factory Point, Zion.....	10 00	14 00	Johnston, St. Peter's.....	5 00	5 00
Fairfield, Christ.....	5 00	15 00	Lonsdale, Christ.....	10 00	32 00
Ilydeville, St. James's.....	12 50		Mansville, Emmanuel.....	10 00	
Middlebury, St. Stephen's..	25 00	10 00	Middletown, Holy Cross.....	3 00	
Montgomery, Union.....		15 00	Newport, Emmanuel.....		9 00
Royalton, St. Paul's.....	6 75	6 20	“ Trinity.....	45 00	70 00
Rutland, Trinity.....	15 00		“ Zion.....		53 00
St. Albans, Union.....			“ St. Paul's.....	5 00	6 37
Sheldon and Fairfield, Christ			North Providence, St. Paul's		26 00
Vergennes, St. Paul's.....	5 00	5 00	Pawtucket, St. Paul's.....		2 50
Wells, St. Paul's.....			Portsmouth, St. Paul's.....	5 00	6 37
Windsor, St. Paul's.....	12 75		Providence, Grace.....	102 89	410 00
Miscellaneous.....	26 00		“ St. John's.....	71 97	2673 00
	229 58	118 75	“ St. Stephen's.....	75 05	38 00
<b>MASSACHUSETTS—</b>			Wakefield, Ascension.....	2 50	
Andover, Christ.....	35 75	72 29	Warren, St. Mark's.....	32 00	70 50
Ashfield, St. John's.....	6 00		Westerley, Christ.....	50 00	120 00
Boston, Advent.....		20 00	Wickford, St. Paul's.....		38 50
“ Christ.....		25 00	Miscellaneous.....		42 00
“ Ch. of the Messiah.....		75 00		492 41	3647 87
“ Grace.....	22 50	233 66	<b>CONNECTICUT—</b>		
“ St. Paul's.....	200 00	569 40	Ansonia, Christ.....	13 00	
“ Trinity.....		146 25	Bethel, St. Thomas's.....	17 65	
“ Rev. E. M. P. Wells.....	50 00		Birmingham, St. James's...	33 00	26 53
Brookline, St. Paul's.....		232 00	Brantford, Trinity.....	21 00	24 71
Cambridge, Christ.....	77 00	66 00	“ Christ.....		
			Bridgeport, St. John's.....		
			“ Christ.....		80 00



		Domestic.	Foreign.			Domestic.	Foreign.
<b>CONNECTICUT—Continued.</b>				<b>NEW-YORK—</b>			
Bristol, Trinity.....	22 00	21 50		Albany, St. Paul's.....	114 15		
Brookfield, St. Paul's.....	14 00	8 00		“ Ch. of the Holy In-			
Brooklyn, Trinity.....	30 00			“       nocoents.....	30 00	10 00	
Cheshire, St. Peter's.....	31 17			“       Grace.....	18 57	10 31	
East Haddam, St. Stephen's				“       St. Peter's.....	435 75		
East Haven, Christ.....	3 00	2 00		“       Trinity.....			
East Plymouth.....	3 00	3 00		Amenia, St. Peter's.....			
Essex, St. John's.....				Armenia, St. Thomas's ..	5 85	3 15	
Fairfield, Trinity.....				Astoria, St. George's....	48 00	53 37	
Fairhaven, St. James's.....	38 00	21 60		Athens, Trinity.....	5 00	5 00	
Greenwich, Christ.....	13 00	17 00		Bedford, St. Matthew's...	30 00	25 00	
Guilford, Christ.....	15 00	15 00		Ballston Spa, Christ.....	14 25	16 37	
Hamden, Grace.....	60 68	31 28		Bayridge, Christ.....		101 05	
Hartford, Christ.....	207 34	192 00		Brookhaven, Caroline.....			
“       St. John's.....	164 00	137 50		Brooklyn, Christ.....	104 92	492 55	
“       Trinity College...	7 00			“       Ch of the Holy			
Harwinton, Christ.....				“       Trinity.....	23 50	597 33	
Hebron, St. Paul's.....	5 00	5 00		“       Messiah.....	14 00	25 33	
Huntington, St. Paul's.....	4 90	7 90		“       Grace.....	111 40	202 91	
Keat, St. Andrew's.....				“       St. Ann's.....	559 12	1067 48	
Litchfield, St. Michael's...	13 00	20 30		“       St. George's.....	5 00		
Manchester, St. Mary's....		8 00		“       St. John's.....			
Meriden, St. Andrew's.....	20 00			“       St. Mary's.....	17 30		
Middle Haddam, Christ.....		30 00		“       St. Paul's.....	17 98	14 56	
Middletown, Christ.....	15 00	50 00		“       Redeemer.....		3 75	
Milford, St. Peter's.....	7 25	5 75		“       St. Peter's.....	19 25	70 93	
Munroe, St. Peter's.....	5 00	8 00		“       Ladies' Miss. Circle			
Naugatuck, St. Michael's...	15 00	15 00		Canton, Grace.....			
New-Britain, St. Mark's....				Castleton, St. Paul's....	27 00	4 46	
New-Canaan, St. Mark's...	10 00	10 00		“       St. Mary's.....	55 00	15 00	
New-Hartford, St. John's...	5 00			Catskill, St. Luke's.....	6 00		
New-Haven, Trinity.....	192 00	188 00		Charlton, St. Paul's.....	4 00		
“       St. Paul's.....	305 00	249 00		Cherry Valley, Grace....	6 00		
“       City Mission.....	10 00	10 00		Clifton, St. John's.....	106 11	15 05	
New-London, St. James's...	159 68	35 00		Clinton, Apostles'.....	1 13		
New-Milford, St. John's....				Cohoes, St. John's.....	10 00	17 11	
New-Preston, St. Andrew's...	8 70	7 70		Cooperstown, Christ.....	10 00	10 00	
Newton, St. James's.....				Copake, St. John's.....	13 00		
Newtown, Trinity.....	20 00	23 00		Delhi, St. John's.....		3 00	
Nichols' Farms.....	2 43			Duanesburgh, Christ.....		3 00	
North Branford, Zion.....				East Chester, St. Paul's...	6 39		
Northford, St. Andrew's...	4 14	3 94		Esopus, Ch. of the Ascension	7 60	5 00	
North Guilford, St. John's...	37 00			Fairfield, Trinity.....	4 44	3 00	
North Haven, St. John's....	2 00	8 45		Fishkill Landing, St. Anna's	126 57	131 27	
Norwalk, St. Paul's.....	34 55	63 61		Flatbush, St. Paul's.....		44 33	
Norwich, Christ.....	65 00			Flushing, St. George's....	101 39		
“       Trinity.....	26 65			Fort Edward, St. James's..	17 38	10 03	
Oxford, St. Peter's.....				Fort Hamilton, St. John's..		39 50	
Plymouth, St. Peter's.....	14 25	12 18		Glen Cove, St. Paul's.....	37 45		
Poinfret, Christ.....	11 00			Glen's Falls, Ch. of the Mes-			
Poquetanock, St. James's...	6 00			“       siah.....	4 00	3 00	
Portland, Trinity.....	30 00	35 00		Goshen, St. James's.....	75 31		
Quaker Farms, Christ.....				Greenburgh, Zion.....	4 06		
Reading, Christ.....	5 00			Greenpoint, Ascension....	5 71		
Ridgefield, St. Stephen's...		21 59		Greenbush, Messiah.....	10 45		
Salisbury, St. John's.....		6 00		Greenwich.....			
Saybrook, Grace.....		11 00		Hempstead, St. George's...		26 56	
Sharon, Christ.....	4 00			Hudson, Christ.....	31 14	43 31	
Southport, Trinity.....	21 20	40 34		Hampton, Christ.....	3 00	6 45	
Stamford, St. John's.....	157 84	28 57		Huntington, St. James's...	6 60	2 50	
Stratford, Christ.....	42 40	86 65		Hyde Park, St. James's...	20 00	10 00	
Tariffville, Trinity.....	2 00			Jamaica, Grace.....	22 37		
Tashua & Trumbull, Christ	6 00			Johnstown, St. John's....	9 00		
Wallingford, St. Paul's.....	10 00	7 14		Kinderhook, St. Paul's....	6 86	4 32	
Washington, St. John's....	1 31	1 31		Kingston, St. John's.....		14 51	
Waterbury, St. John's.....	464 50	405 00		Lansingburgh, Trinity....	20 00		
Watertown, Christ.....	10 00	43 00		Lithgow, St. Peter's.....	4 74	5 59	
West Hartford, St. James's...	2 12	2 03		Little Falls, Emmanuel....	11 86	6 13	
Weston, Emmanuel.....	5 00	5 00		Little Neck, Zion.....	40 60		
Westport, Christ.....				Malone, St. Mark's.....	3 00		
Wilton, St. Matthew's.....				Mamaroneck, St. Thomas's.		5 00	
Windsor, St. Gabriel's.....	7 00	3 00		Manhasset, Christ.....	28 00		
Winsted, St. James's.....	4 00	3 00		Maspeth, St. Saviour's....	36 50	24 00	
Wolcott, All Saints'.....	2 76	7 18		Mechanicsville, St. Luko's...	12 00		
Woodbury, St. Paul's.....	6 00	6 00		Middletown, Grace.....			
Miscellaneous.....	2 30	17 00		Monticello, St. John's....	5 00	5 00	
	2434 35	2069 76		Morris, Zion.....	24 50	10 00	
				Morrisania, St. Ann's.....	21 57		
				“       St. Paul's.....	28 00	18 62	
				New-Berlin, St. Andrew's..			

NEW-YORK—Continued.		Domestic.	Foreign.	NEW-YORK—Continued.		Domestic.	Foreign.
New-Brighton, Christ.....	45	21	138	58	Ulster, Trinity, .....	60	35
Newburgh, St. George's....	57	82	13	00	Walden, St. Andrew's....	11	50
Newcastle, St. Mark's.....	28	12			Washington, St. John's....	1	31
New-Rochelle, Trinity.....	14	00	28	50	Wappinger's Creek.....		15
Newtown, St. James's.....	9	71	10	32	West Farms, Grace.....	6	75
New-Windsor, St. Thomas's	110	00			West Point, Holy Innocents'	13	40
New-York, All Saints'.....	392	59	243	03	West Troy, Trinity.....	36	79
" Calvary.....	62	41	82	16	Westchester, St. Peter's..		3
" Christ.....	244	31			Whitehall, St. Paul's.....	28	00
" Ch of the Annun	20	00			Williamsburgh, St. Mark's.	12	00
" Grace.....	117	09			" St. Paul's..	5	32
" Intercession.....	1247	59	2221	84	Yonkers, St. John's.....	55	00
" " Ascension.....	39	00	40	00	Miscellaneous.....	402	25
" " Epiphany..	500	00	500	00	Missionary Meet'gs in N. Y.		2114
" " Holy Com.	25	00				9236	42
" " Incarnat'n.						15433	61
" " Messiah.....					WESTERN NEW-YORK—		
" " Redeemer,	14	54	8	00	Albion, Christ.....		5
" Yorkville					Angelica, St. Paul's.....		
" St. Andrew's....	12	00	8	00	Auburn, St. Peter's.....	66	51
" Harlem.....	790	98	25	00	Avon, Zion.....	12	00
" St. Bartholo'w's.					Batavia, St. James's....	13	51
" St. Clement's.....	567	70	3550	33	Bath, St. Thomas's.....	10	00
" St. George's.....	37	39	25	00	Bradford, St. Andrew's ..	2	31
" St. James's.....	230	91			Binghampton, Christ .....	1	59
" St. John's.....			20	00	Brockport, St. Luke's.....		
" St. John Evang't .....	6	12			Brownsville, St. Paul's....	12	85
" St. John Baptist.			54	15	Buffalo, St. John's.....	73	00
" St. Luke's.....	131	50	445	56	" St. Paul's.....	68	00
" St. Mark's.....	35	00	6	58	" Trinity.....	72	35
" St. Mary's.....	31	00			Camden, Trinity.....		
" St. Matthew's ..	21	25	26	22	Canandaigua, St. John's..		15
" St. Michael's.....	112	31			Catherine, St. John's.....	4	00
" Bloomingdale..	107	75	100	43	Cazenovia, St. Peter's....	2	00
" St. Paul's.....	100	00			Chemung, St. John's.....		
" St. Peter's.....			187	49	Clyde, St. John's.....		4
" St. Stephen's ..			255	00	Constableville, St. Paul's..	6	00
" St. Thomas's.....	170	13	151	94	Constantine.....		7
" Trinity.....	5	00			Corning, Christ.....	4	77
" Transfiguration.			1	00	Danville, St. Peter's.....	10	52
" Zion.....			30	00	Dexter, All Saints'.....	31	15
" Gen. Theo. Sem.					Elmira, Trinity.....	10	00
" Sch. of Mr. Ward					Fayetteville, Trinity.....		
Northeast, St. Stephen's.....	3	53	5	34	Fredonia, Trinity.....	7	33
North Salem, St. James's..	2	56			Fulton, Zion.....		
Norway, Grace.....	21	00	21	00	Geddes, Apostolic Church..		
Ogdensburgh, St. John's....	10	00	5	00	Geneseo, St. Michael's....	40	51
Oyster Bay, Christ.....	1	00	1	00	Geneva, Trinity.....	41	63
Patterson, Christ.....	1	37			" St. Peter's.....	16	33
Pleasant Valley, St. Paul's..	4	00			Greene, Zion.....		7
Prattville, Grace.....			70	77	Hampton, Gethsemane.....		
Pelham, Christ.....	22	00	52	84	Hamilton, St. Thomas's.....		4
Plattsburgh, Trinity.....	21	00			Harpersville, St. Luke's....	4	25
Pottsdam, Trinity.....	113	00	76	00	Holland Patent, St. Paul's..		
Poughkeepsie, Christ.....	36	00	9	00	Ilomey, Calvary.....		
" St. Paul's.....	45	22	64	00	Honeyoye Falls, St. John's.		
Ravenswood, St. Thomas's.	43	00	19	47	Hunt's Hollow, St. Mark's..	3	00
Red Hook, St. Paul's.....	1	50			Ithaca, St. John's.....	19	59
Rhinebeck, Messiah.....	15	34	8	25	Jamestown, St. Luke's.....	6	57
Rockaway, Trinity.....	3	00			Jameville, St. Mark's.....		1
Richfield, St. Luke's.....	23	17			Leroy, St. Mark's.....	107	00
Richmond, St. Andrew's....	16	17			Liverpool, Ascension.....		
" Trinity Chapel..	5	25	16	50	Lockport, Grace.....	10	00
Rossville, St. Luke's.....					Lowville, Trinity.....		
Sag Harbor, Christ.....	1	93			Lyons, Grace.....	17	38
Sandy Hill, Zion.....	38	06	12	00	McLean, Zion.....	1	58
Saratoga, Bethesda.....	20	00	2	00	Manlius, Christ.....	6	14
Schenectady, St. George's.			3	50	Moravia, St. Matthew's.....		2
Schoharie, St. Andrew's.....	2	89			Mount Morris, St. John's..		
Setauket, Caroline.....	10	00			Newark, St. Mark's.....		3
South Oyster Bay, Christ..	30	01	36	66	New-Berlin, St. Andrew's..		
Scarsdale, St James the Less	92	50	32	50	New-Hartford, St. Ste-		
Sing Sing, St. Paul's.....	3	72	5	66	phen's.....	2	19
Somers, St. Luke's.....	10	33	5	36	Niagara Falls, St. Peter's...	12	00
Stockport, St. John the Evan	62	12	27	25	Olean, St. Stephen's.....		
Tarrytown, Christ.....	35	04			Oswego, Christ.....	59	52
Troy, Christ.....	83	00			" Evangelists'.....		11
" Holy Cross.....			150	25	Owego, St. Paul's.....	16	00
" St. John's.....			18	00	Oxford, St. Paul's.....	25	00
" St. Paul's.....					Palmira, Zion.....	18	06

	Domestic.	Foreign.		Domestic.	Foreign.
<b>WESTERN NEW-YORK—cont'd</b>			<b>WESTERN NEW-YORK—cont'd</b>		
Penn Yan, St. Mark's.....			Charter's Creek.....		
Pierrepont Manor, Zion.....	17 53	10 00	Chester, St. Paul's.....		30 00
Pittsford, Christ.....		2 00	Churchtown, Bangor Ch.....		32 00
Pulaski, St. James's.....			Columbia, St. Paul's.....		
Rochester, Grace.....		110 81	Concord, St. John's.....		
" St. Luke's.....	490 00	70 21	Connelsville, Trinity.....		
" Trinity.....	50 00	269 88	Danville, Christ.....		
Rome, Zion.....	13 50		Downington, St. James's.....		5 00
Sackett's Harbor, Christ.....		20 30	Easton, Trinity.....	7 50	
Seneca Falls, Trinity.....	2 00	2 00	Frankford, St. Mark's.....		25 12
Skaneateles, St. James's.....		21 66	Germantown, St. Luke's.....	83 00	
Stafford, St. Paul's.....	5 00		Harrisburgh, St. Stephen's.....		41 56
Syracuse, St. James's.....	12 68	2 25	Holmesburgh, Emmanuel.....	30 29	28 03
" St. Paul's.....	59 00	31 15	Honesdale, Grace.....		60 00
" St. Peter's.....	43 74		Lancaster, St. James's.....	38 37	30 00
Utica, Calvary.....		2 00	Leacock, Christ.....	9 00	3 84
" Grace.....		75 00	Lewistown, St. Mark's.....		
" Trinity.....	27 27	40 83	Lower Dublin, All Saints'..	35 30	26 18
Vienna, St. John's.....		4 28	Manayunk, St. David's.....	8 00	
Waterloo, St. Paul's.....	9 15	6 03	Manchester, St. Philip's.....		8 00
Watertown, Trinity.....	54 85		Mantua, St. Andrew's.....	5 00	
Westmoreland, Gethsema- ne.....	2 00		Marcus Hook, St. Martin's.....		7 50
Miscellaneous.....	30 00	55 00	Mauch Chunk, St. Mark's, and Summit Hill, St. Philip's.....	5 00 5 00	
	1603 65	1166 46	Meadville, Christ Ch.....	17 24	
<b>NEW-JERSEY—</b>			Montrose, St. Paul's.....		10 00
Allentown.....		2 00	Morlatin, St. Gabriel's.....	21 00	8 00
Belleville, Christ.....		225 25	Muncey, St. James's.....	13 83	8 38
Belvidere, Zion, ½.....		3 50	New-London, St. John's.....	1 67	3 04
Berkeley, St. Peter's.....			New-Milford, St. Mark's.....	9 00	3 75
Beverley.....		10 31	Norristown, St. John's.....	20 00	50 00
Brdentown, Christ.....			Nrthumberland, St. Mark's.....	6 00	
Burlington, St. Mary's.....	116 00	65 54	Oxford, Trinity.....		
Camden, St. John's.....			Paradise, All Saints'.....	19 00	7 16
" St. Paul's.....	5 00	35 26	Pequea, St. John's.....		17 00
Clarksboro', St. Peter's.....		47 48	Penixville, St. Peter's.....		5 00
Elizabethport, Grace.....			Phila., House of Refuge.....		30 00
Elizabethtown, St. John's.....	47 02	68 94	" Emmanuel.....		60 00
" Christ.....	58 42	31 50	" Ch. of the Advent.....		42 25
Gloucester, Ch. of the As.....	4 25		" Atonement.....		120 00
Haddonfield, Grace.....			" All Saints'.....		
Hoboken, Trinity.....	14 37		" Moyamensing.....	3 53	4 26
" St. Paul's.....	38 53		" Epiphany.....		865 00
Jersey City, Grace.....		25 00	" Evangelists'.....		20 00
Knowlton, Christ, ½.....		3 50	" Mediator.....		
Middletown, Christ.....	4 09	5 02	" Nativity.....		
Millville, St. Stephen's.....	5 77		" Christ.....	125 00	50 00
Moorestown, Trinity.....			" Gloria Dei.....	25 00	30 00
Morristown, St. Peter's.....	43 87	31 00	" Grace.....		403 12
" Redeemer.....		1 00	" St. Andrew's.....		1375 27
Mount Holly, St. Andrew's.....	64 00	75 25	" St. James's.....		
Newark "House of Prayer".....	20 00	22 75	" " the Less.....		
" Trinity.....	46 68	121 53	" St. Luke's.....	5 00	504 47
" Christ.....	7 52	11 20	" St. Paul's.....		80 00
" Grace.....		28 81	" St. Peter's.....	31 00	100 00
New-Brunswick, Christ.....	68 23		" St. Philip's.....		145 00
Newton, Christ.....	10 00		" Trinity.....	44 77	
Orange, St. Mark's.....	70 00	50 00	Pittsburgh, St. Andrew's.....		115 00
Pemberton.....		6 25	" Trinity.....		5 00
Perth Amboy, St. Peter's.....	25 25	55 75	" St. Peter's.....	195 60	19 81
Piscatawa, St. James's.....	3 00	2 00	" St. James's.....		5 00
Princeton, Trinity.....		147 36	Pottstown, Christ.....	58 00	25 00
Rahway, St. Paul's.....	19 18	48 80	Pottsville, Trinity.....	5 00	20 00
Red Bank, Trinity.....	5 68		Reading, Christ.....	50 00	50 00
Salem, St. John's.....	75 00	56 00	Rockdale, Calvary.....		
Shrewsbury, Christ.....	11 00		Seranton, St. Luke's.....		5 00
Somerville, St. John's.....	12 00	5 00	Sunbury, St. Michael's.....	6 03	
South Trenton, St. Paul's.....	15 00	7 00	Towanda, Christ.....		20 00
Swedesboro', Trinity.....	30 30	12 00	Uniontown, St. Peter's.....		8 00
Trenton.....			Upper Merion, Christ.....		
Miscellaneous.....	1 00	8 00	Washington, Trinity.....		16 00
	821 26	1,213 60	Waterford, St. Peter's.....		
<b>PENNSYLVANIA—</b>			Wellsboro', St. Paul's.....		10 00
Bellefonte, St. John's.....			Westchester, Holy Trinity.....		
Bloomsburg, St. Paul's.....		13 50	West Phila., St. Andrew's.....	5 15	30 65
Birdsboro', St. Michael's.....	17 00		" St. Mary's.....		29 00
Brownsville, Christ.....	10 00	40 00	West Whiteland, St. Paul's.....	2 04	8 95
Carlisle, St. John's.....	20 00		Whitemarsh, St. Thomas's.....		
Carbondale, Trinity.....		9 00	Wilkesbarre, St. Stephen's.....		95 00

	Domestic	Foreign.		Domestic.	Foreign.
<b>PENNSYLVANIA—continued.</b>			<b>MARYLAND—continued.</b>		
York, St. John's.....	.....	14 03	Montgomery Co., St. Peter's Par.....	.....	20 00
Miscellaneous .....	143 50	333 00	Mt. Alban, D. C., Chapel Episcopal Institute.....	7 00	7 00
	1,071 82	5,110 87	Petersville, St. Mark's.....	6 50	
<b>DELAWARE—</b>			Rock Creek Ch.....	30 00	35 00
Baltimore Mills, Grace.....	.....		Prince George's Co., St. John's.....	11 48	2 50
Broad Creek, Christ.....	.....		" St. Matthew's and Zion.....	64 58	75 32
Christiana, Christ.....	27 48	115 73	" St. Paul's.....	10 00	20 00
Georgetown, St. Paul's.....	.....		" Queen Anne's Par.....	10 00	
Indian River, St. George's..	.....		" Up. Marlboro', Trinity, " Zion.....	.....	
Laurel, St. Philip's.....	.....		St. Mary's Co., King and Queen Par.....	5 00	5 00
Lewes, St. Peter's.....	2 50	2 50	" All Faith.....	7 00	5 00
Little Hill, St. John's.....	3 25		" St. Andrew's..	10 00	10 00
Millsboro', St. Mark's.....	6 04		Spring Hill.....	7 00	
Middletown, St. Ann's.....	5 00		Somerset Co., Cnventry Par.....	.....	
Newcastle, Immanuel.....	25 00		" Somerset Par.....	.....	
Newark, St. Thomas's.....	10 50	8 00	Talbot Co., St. Peter's....	80 00	
Smyrna, St. Peter's.....	.....	2 25	" St. Michael's, Eastern Shore.....	20 00	
Wilmington, St. Andrew's..	33 87	85 00	Washington, D. C., Christ " Ch. of the Epiph.....	10 00	70 00
" Trinity.....	42 34	89 63	" Grace.....	50 00	51 00
	155 98	303 11	" Trinity.....	20 00	336 00
<b>MARYLAND—</b>			" Ascension.....	45 27	
Accomac Co., Tennessee, St. Stephen's.....	.....		" St. John's.....	140 00	
Alleghany Co., Cumber- land, Emmanuel.....	43 00	40 21	Washington Co., College of St. James's.....	25 08	75 00
Annapolis, St. Anne's Par..	100 00	100 00	" St. Mark's.....	15 00	13 77
Anne Arundel Co., Queen Caroline, Christ.....	42 00	21 00	" Hagerstown, St. John's	10 15	
" St. Margaret's, Westminster.....	1 00		Worcester Co., Worcester, Berlin.....	6 50	6 50
" St. James's, West River.....	.....	50 00	Miscellaneous .....	25 20	130 39
Baltimore, Christ.....	10 00	165 03		1525 74	2555 36
" Ch. of the Ascen.....	.....	82 05	<b>VIRGINIA—</b>		
" Calvary.....	16 05		Accomac Co., St. George's Par.....	12 00	
" St. Luke's.....	65 00	50 75	Albemarle Co., St. Paul's..	.....	17 03
" St. Paul's.....	139 37	135 34	" Charlottesville, Christ.....	.....	210 75
" St. Peter's.....	219 50	139 76	" Walker's Ch.....	.....	18 00
" Trinity.....	.....		" St. Ann's.....	.....	70 00
Baltimore Co., St. James's	.....		Amelia Co., Raleigh and Genito.....	.....	
" Catonsville, St. Timothy's.....	.....	65 00	Amherst Co., Lexington Par., Ascension.....	.....	87 00
" Huntingdon, St. John's.....	.....	4 09	Augusta Co., Grace.....	.....	74 25
" " St. John's in the Val- ley.....	.....	20 11	" Staunton, Trinity.....	.....	
" Hannah More Academy.....	15 00	17 00	" Augusta Par., Boyden Chapel.....	.....	10 72
Calvert Co., Christ.....	10 00		Bedford, Co., Trinity.....	.....	7 13
Caroline Co., Hillsboro' ..	.....	2 50	" St. Thomas's.....	.....	
" Missionary Sta- tion.....	1 00		" St. Stephen's, Han- mer.....	30 00	30 00
Carroll Co., Holy Trinity.....	.....		" Heber and Westsell Berkeley Co., Norborne, Mount Zion.....	17 00	9 00
Cecil Co., St. Stephen's.....	3 75	22 75	" Martinsburg, Trinity	15 29	31 00
Centreville, St. Paul's.....	55 00		Botetourt Co., Pattensburg, Botetourt Par.....	5 00	43 00
" Huntingdon, St. John's.....	19 08	4 09	" Wondville, Buchanan, Trinity.....	.....	21 30
" St. John's in the Valley.....	.....	20 00	" Fincastle, St. Mark's	.....	24 00
Charles Co., Durham Par....	110 00		Brunswick Co., St. An- drew's.....	.....	
" Wm. & Mary Par.....	14 50	50 00	Buckingham Co., Tillotson, St. Peter's.....	.....	30 50
Dorchester Co., Choptauk..	30 00	16 00	Bunker Hill.....	.....	
Frederick Co., All Saints'..	.....	192 00	Campbell Co., Lynchburgh, St. Paul's.....	10 00	191 25
" St. Mark's.....	.....	6 50	Caroline Co., Grace.....	.....	24 79
" St. Paul's.....	.....	9 26	Charles City Co., West- over.....	.....	33 50
" St. Peter's.....	.....		Charlotte Co., Roanoke Ch..	.....	11 32
" Zion.....	.....	55 74	Cornwall Par.....	.....	
" St. Jude's.....	.....	10 00			
Georgetown, D. C., Christ..	.....	149 35			
" St. John's.....	50 00	127 25			
Hartford Co., Christ.....	5 00				
Hartford Co., St. Mary's.....	10 00	10 00			
Kent Co., Chestertown, Chester Par.....	43 81	24 30			
" Shrewsbury.....	18 00				
Montgomery Co., St. Bar- tholomew Par.....	.....				



		Domestic.	Foreign.			Domestic.	Foreign.
<b>VIRGINIA—continued.</b>				<b>VIRGINIA—continued.</b>			
Chesterfield Co., Dale Par.				Norfolk. St. Paul's .....		163 00	
Trinity .....	10 00	10 00		Norfolk Co., Norfolk, Christ	75 00	566 25	
Clarksburg .....		12 00		" Portsmouth, Trinity...	78 00	20 00	
Clarke Co., Berryville, Grace		149 78		" St. John's .....		47 62	
" Millwood, Christ,				Northampton, Hungary Par		13 00	
Frederick Par.....		157 75		Ohio Co., Wheeling, St.			
" Wickliffe .....		14 00		Matthew's.....	25 00	25 00	
Culpepper Co., St. James's.		39 15		" St. John's.....	17 00	25 50	
" St. Stephen's.....		60 00		Orange Co., St. Thomas's.	21 70	64 12	
" Hanover Parish		66 50		Petersburgh, Bristol Par.,			
Cumberland Co., Littleton,				Grace .....	66 50	130 50	
St. James's .....		2 31		" St. Paul's .....		106 00	
Dansville, Epiphany .....	6 75			Prince George's Co., Mer-			
Elizabeth City Co., Old				chant's Illope, Martins,			
Point Centurion Ch.....	157 00	20 00		Brandon Par.....			
Essex Co., South Farnham				Prince William Co., Det-			
Par., St. Anne's.....		31 72		tinger Par., Brentsville,			
" St. John's .....				St. James's.....		64 50	
" St. Paul's .....		38 12		Roanoke Co., Salem Par.,			
Fairfax Co., Alexandria,				Trinity.....		44 15	
D. C., Christ .....	40 00	133 52		Richmond Co., Lunen-			
" St. Paul's.....	40 00	60 00		burgh, St. John's.....			
" Grace .....		50 00		" St. Paul's .....			
" Theo. Sem.....		149 10		Spottsylvania Co., Frede-			
" Fall's Ch.....				ricksburg, St. George's...		159 92	
" Centreville, St. John's.		13 50		Upperville, Trinity.....		33 05	
" Court House .....		14 24		Westmoreland Co., Mon-			
Fauquier Co., Leeds Par....		149 45		trose Par.....			
" Piedmont, Trinity.....				" Washington Par.....			
" Warrenton, St. Jam's's		46 16		Miscellaneous .....	144 00	341 08	
Frederick Co., Winchester,					792 57	6,288 98	
Christ .....	5 00	195 24		<b>NORTH CAROLINA—</b>			
Greenville Co., Ilicksford,				Ashville, Trinity.....	2 50	7 50	
Meherrin Par. ....	15 00	26 75		Edenton, St. Paul's .....	24 00		
" Colored Congregation		3 25		Elizabeth City, Christ ..	25 00	32 87	
Gloucester Co., Abingdon				Fayeneville, St. John's....	135 76		
and Ware .....	22 50	39 85		Flat Rock, St. John's.....		158 63	
" Shelby .....		3 00		Halifax, St. Mark's.....	2 00		
Halifax Co., Halifax, An-				Henderson, Ch. of the Holy			
trim .....		159 10		Innocens .....	13 00	5 00	
" Roanoke Par.....	5 00	15 00		Jackson, Saviour's.....	14 00		
" Haymarket, St. Paul's				Leaksville, Ch. of the			
Hampton, St. John's.....		10 00		Epiphany.....	15 00	32 00	
Hanover Co., .....		75 00		Oxford, St. Stephen's .....			
" Parish .....		66 50		Pittsburgh, St. Bartholo-			
Henry Co., Patrick Parish..		45 75		mew's.....	47 00		
Henrico Co., Richmond.....				Plymouth, Grace.....	14 82	10 44	
" Richmond Mon-				Raleigh, Christ.....	101 00	250 00	
"    umental Ch..	10 00	156 90		Salisbury, St. Luke's.....	79 25		
" St. James's. ....		297 00		" St. John's in the Wil-			
" St. John's .....		25 00		"    derness .....	3 00		
" St. Paul's .....	55 00			Seppernong.....	30 00		
Isle of Wight, Smithfield,				Scotland Neck, Trinity .....	22 00	12 00	
Christ .....		10 00		Tarborough, Calvary .....	12 00	16 00	
James City Co., Williams-				Wadcsboro', Calvary.....	6 00		
burgh, Bruton Par.....		113 36		Washington, St. Luke's....		1 91	
Jefferson Co., Charleston,				Williamsboro', St. John's ..			
Zion .....		114 50		Williamston, Advent .....	1 73		
" St. Andrew's, Shep-				Wilmington, St. James's...	245 72	136 85	
herdstown Trinity .....		70 00		Windsor, St. Thomas's.....	15 00		
" Middleway, Smithfield		39 60		Miscellaneous.....	17 00		
King George's Co., Bruns-					825 78	663 20	
wick Par., Hanover,		31 00		<b>SOUTH CAROLINA—</b>			
" St. Paul's .....		158 00		Abbeyville, Trinity .....			
Lee Town .....		9 00		Aiken, St. Thaddeus.....	20 00	14 14	
Lexington, Grace.....	5 00			Barhamville Ch.....		50 00	
Loudon Co., Middleburg,				Beaufort, St. Helena's .....		920 04	
Emmanuel .....		80 00		Berkeley, St. John's .....			
" Leeshurgh St. James's		209 34		Bluffton, St. Luke's .....	36 86	50 00	
Louisa Co., St. John's,				Colleton, St. John's.....		92 23	
Green Spring.....		37 50		Camden, Grace .....	32 00	179 10	
Lunenhurgh Co., Cumber-				Charleston, Calvary .....	16 31	73 32	
land Par., St. John's.....				" Grace.....	80 69	210 00	
Madison Co., Bloomfield				" St. Michael's.....	195 56	214 25	
Par., Piedmont Ch.....		8 00		" St. Paul's.....	39 50	127 75	
Martinsville, Christ.....		17 50		" St. Peter's.....		1261 37	
Matthews, Trinity .....				" St. Philip's.....	94 53	934 70	
Middlesex Co., Urbana,				" St. Stephen's Chap'l .....			
Christ.....		36 00					
Nelson Co., Nelson Par. ....		5 80					



	Domestic	Foreign.		Domestic.	Foreign.
<b>SOUTH CAROLINA—continued.</b>			<b>ALABAMA—continued.</b>		
Charleston, Trinity, (Col'd), col. Mo. Miss. Lecture .....		5 00	Selma, St. Paul's .....		6 00
Various Churches in Char- leston .....	211 76		Tuscaloosa, Christ .....	30 00	17 50
Cheraw, St. David's .....	21 00	64 00	Tuscumbia, St. John's .....		8 71
Christ Ch. Parish .....	22 00		Union Town, Union Parish .....	192 55	56 21
Clarendon, St. Mark's .....	152 57		<b>MISSISSIPPI—</b>		
Claremont Parish .....	31 25		Church Hill, Christ .....		45 00
Columbia, Trinity .....	61 47	557 22	Holly Springs, Christ .....		155 00
Edgefield, Trinity .....	20 00	80 00	Jackson, St. Andrew's .....		
Edisto Island, Trinity .....		196 14	Natchez, Trinity .....	361 20	400 00
Grahamville, Holy Trinity .....	337 50		Pass Christian, Trinity .....	21 80	15 00
Greenville, Christ .....		62 50	Vicksburgh, Christ .....		
John's Island, St. John's .....	20 00		Woodville, St. Paul's .....	102 00	
North Santee, Ch. of the Messiah .....	6 67	14 05	Miscellaneous .....	485 00	615 00
“ Trinity .....			<b>TENNESSEE—</b>		
Pendleton, St. Paul's .....		61 95	Chatanooga .....	11 00	
Pineville, St. Stephen's .....		5 00	Clarks ville, Trinity .....	14 00	
Prince Frederick Parish .....	130 10	10 00	Knoxville, St. John's .....	20 00	40 20
Prince William Parish, Sheldor Ch. .....		156 50	Nashville, Christ .....		
“ Mission to Blacks .....		20 00	Memphis, Calvary .....	77 00	20 10
Richland, Zion .....		18 50	Miscellaneous .....	155 00	
Sheldon, Christ .....	43 00			277 00	60 00
St. Bartholomew's Par. ....		100 00	<b>KENTUCKY—</b>		
St. Andrew's Par. ....		40 00	Columbus, Christ .....		5 48
St. Stephen's and Upper St. John's .....	215 00	20 00	Dutch Station .....		
Society Hill, Trinity .....	43 00	20 00	Frankfort, Ascension .....	5 00	
Statesburgh, Holy Cross .....	41 21		Hickman .....		6 00
Spartanburgh, St. John's .....		57 05	Jefferson County, St. Mat- thew's .....	31 00	
St. Luke's Parish .....	51 76	150 00	Lexington .....		5 00
Sumter District .....			Louisville, Christ .....	105 00	
Waccamaw, All Saints' .....	125 00	333 00	“ St. John's .....		
Walterboro', Ashepoo .....			“ St. Paul's .....		120 00
Williamsburgh .....			Maysville, Nativity .....	5 00	
Wiltown, Christ .....		190 00	Newport, St. Paul's .....		15 57
Winyaw, Prince George's .....	60 00	60 00		146 00	152 05
Miscellaneous .....	364 94	559 50	<b>LOUISIANA—</b>		
	1952 26	7438 63	Bayou Goula, St. Mary's .....		12 00
<b>GEORGIA—</b>			New-Orleans, Christ .....		25 00
Athens, Emmanuel .....		1 50	“ Ch. of the Annun Trinity .....		
Augusta, St. Paul's .....	75 00	120 00	Plaquemine, Emmanuel .....	10 00	10 00
“ Atonement .....	57 95	26 50	Rapides, St. James's .....	45 80	
Clarks ville, Grace .....	3 25	6 40	St. Francisville, Grace .....	25 00	13 00
Columbus, Trinity .....	131 50	30 00	Thibodeaux, St. John's .....	20 00	
Macon, Christ .....	40 00	153 91	West Baton Rouge, St. John's .....	15 25	15 25
Marietta, St. James's .....	20 00		Miscellaneous .....	30 00	5 00
Montpelier Institute .....		110 00		146 05	80 25
Ogechee Mission .....	15 00	29 00	<b>OHIO—</b>		
Savannah, Christ .....	300 00	277 00	Akron, St. Paul's .....	3 25	8 77
“ St. John's .....	50 00	129 00	Ashtabula .....		2 18
Miscellaneous .....	126 50	55 00	Berkshire, Grace .....		
	819 21	938 31	Boardman, St. James's .....		4 00
<b>FLORIDA—</b>			Canfield, St. Stephen's .....		2 00
Apalachicola, Trinity .....		33 76	Cincinnati, Christ .....		418 74
Bel Air .....		5 00	“ St. John's .....		262 00
Jacksonville .....			“ St. Paul's .....	66 17	86 00
Key West, St. Paul's .....	25 00	6 00	Cleveland, St. Paul's .....		50 00
St. Augustine, Trinity .....	22 50		“ Trinity .....		1 00
Pensacola .....			Columbus, Trinity .....	10 82	75 00
Tallahassee .....			Chillicothe, St. Paul's .....		45 00
Tampa, Fort Brooke .....			Cross Creek, St. James's .....	6 60	
Woodlands .....			Circleville, St. Philip's .....		32 00
Miscellaneous .....		2 50	Cuyahoga Falls, St. John's .....	8 51	10 00
	47 50	52 26	Dayton, Christ .....	10 00	24 00
<b>ALABAMA—</b>			Delaware, St. Peter's .....		61 00
Carlowville, St. Paul's .....	6 00		Dresden, St. Matthew's .....		
“ Trinity .....	9 55		“ Zion .....		10 00
Eutaw, St. Stephen's .....			Fremont, St. Paul's .....		9 00
Huntsville, Nativity .....	7 00	11 00	Gambier, Harcourt Parish .....		162 50
“ St. David's .....	35 00	13 00	Granville, St. Luke's .....		10 00
Livingston, St. James's .....			“ Female Seminary .....		45 00
Marion, St. Wilfred's .....	5 00		Hudson, Christ .....	10 00	
Mobile, Christ .....			Lyme, Trinity .....		
Montgomery, St. John's .....	100 00				

	Domestic.	Foreign.		Domestic.	Foreign.
<b>OHIO—Continued.</b>			<b>MICHIGAN—Continued.</b>		
Lancaster, St. John's.....		10 00	Jackson, St. Paul's.....	12 20	10 00
Mansfield, Grace.....			Lower Saginaw.....	2 87	
Maumee City, St. Paul's.....		4 00	East Saginaw.....		1 05
Massillon, St. Timothy.....			Marshall, Trinity.....	25 00	12 00
Medina, St. Paul's.....			Mt. Clemens, Grace.....	2 65	
Mount Vernon, St. Paul's.....		30 62	Munroe, Trinity.....	6 00	
Newark, Trinity.....		10 00	Niles, Trinity.....	17 00	
Norwalk, St. Paul's.....		34 00	Pontiac, Zion.....	4 50	2 50
Ohio City, St. John's.....		7 00	Saginaw City.....	8 59	4 56
Piqua, St. James's.....	15 00	20 00	St. Clair, Trinity.....	8 00	
Portsmouth, All Saints'.....	28 30	11 00	Tecumseh, St. Peter's.....	8 39	8 80
Sandusky City, Grace.....			Ypsilanti, St. Luke's.....	18 00	
Springfield, Christ.....		20 97		366 19	368 92
Steubenville, St. Paul's.....	26 00	50 00	<b>WISCONSIN—</b>		
Toledo, Trinity.....	24 60	26 10	Delevan, }.....	10 71	
Warren, Christ.....		10 00	Elkhorn, }.....		
Zanesville, St. James's.....		31 16	Fond du Lac, St. Paul's.....	9 43	21 00
Miscellaneous.....	3 00	11 00	Green Bay, Christ.....		7 00
	212 25	1594 04	Kenosha, St. Matthew's.....	17 32	11 50
<b>INDIANA—</b>			Marquette, Trinity.....		
Bristol, St. James's.....	2 75		Milwaukee, St. James's.....		
Connorsville, Trinity.....			“ St. Paul's.....	37 73	53 60
Crawfordsville, St. John's.....			Mineral Point, Trinity.....	11 00	
Delphi, St. Mary's.....	5 00		Nashotah Lakes, St. Sylva-		
Fort Wayne, Trinity.....	5 00		nus.....		8 00
Indianapolis, Christ.....	18 05		Oconomoc, Zion.....	5 60	
Lafayette, St. John's.....	30 00		Racine College.....	5 18	5 00
La Porte, St. Paul's.....	3 00		“ St. Luke's.....	12 49	
Lima, St. Mark's.....	3 00		Sheboygan, Grace.....	1 50	
Madison, Christ.....	20 00	25 00	Waukesha, St. Matthew's.....	4 00	
Mishawaka, St. Paul's.....			Whitewater, St. Luke's.....	8 00	
New-Albany, St. Paul's.....				122 36	106 30
Richmond, St. Paul's.....		15 00	<b>MINNESOTA—</b>		
Terre Haute, St. Stephen's.....	10 00		Fort Laramie.....	10 00	
Vincennes, St. James's.....	6 00		Fort Ripley.....		
	97 80	40 00	St. Anthony, Holy Trinity..	23 00	
<b>ILLINOIS—</b>			St. Paul's, Christ.....	12 00	2 00
Albion, St. John's.....	2 50	2 50		45 00	2 00
Chicago, St. James's.....			<b>IOWA—</b>		
“ Grace.....	10 00	21 00	Cedar Rapids, Grace.....	3 00	
“ Trinity.....	30 00	47 00	Dubuque, St. John's.....		18 00
Collinsville, Christ.....		2 50	Muscataine, Trinity.....		7 00
Farmington, Calvary.....				3 00	25 00
Farm Ridge, St. Andrew's..	2 86		<b>ARKANSAS—</b>		
Galena, Grace.....	21 00	25 00	Little Rock, Christ.....	37 75	31 00
Joliet, Christ.....			Miscellaneous.....	20 00	
Lockport, St. John's.....				57 75	31 00
Jubilee College Chapel.....	25 60		<b>MISSOURI—</b>		
Lancaster.....		35 00	Jefferson Barracks.....	6 00	
Limestone Prairie, Christ..		9 00	Lexington, Christ.....	10 00	
Lockport, St. John's.....			St. Louis, Christ.....	58 25	25 00
Mendon, Zion.....	11 00		“ St. Paul's.....	13 10	17 45
Morris, St. Thomas's.....			“ St. John's.....		15 15
Monroe.....	4 00		“ St. George's.....		23 00
Oakdale.....	3 00			87 35	60 60
Ottawa, Christ.....	4 30		<b>TEXAS—</b>		
Peru, St. Paul's.....			Galveston, Christ.....		
Pittsfield, St. Stephen's.....	3 60		Houston, Christ.....		
Rockfield, Emmanuel.....		26 00	Matagorda, Christ.....		
Springfield, St. Paul's.....	25 50		Nacogdoches, Christ.....	11 00	
Vandalia.....	3 00		San Antonio.....		
Wyoming.....			San Augustine, Christ.....	15 00	10 00
Miscellaneous.....	17 50		Miscellaneous.....	5 00	
	163 26	168 00		31 00	10 00
<b>MICHIGAN—</b>			<b>UNKNOWN—</b>		
Adrian, Christ.....	16 00	14 00	Drummondtown, St. James's.....		21 20
Battle Creek, St. Thomas's.....	10 22		<b>MISCELLANEOUS.....</b>		
Clinton, St. John's.....	8 61	2 61		5791 34	2939 64
Coldwater, St. Mark's.....	6 58		<b>LEGACIES.....</b>		
Detroit, Christ.....	91 00	75 35		6657 00	3111 18
“ Mariners'.....	16 57	14 80	<b>Foreign Mission Station, Cape</b>		
“ St. Paul's.....	79 14	81 95	Palmas, W. A.....		11 31
“ Miscellaneous.....		100 00			
Dexter, St. James's.....	2 00	2 00			
Flint, St. Paul's.....	10 00	35 50			
Grand Rapids, St. Mark's..	8 00	2 00			
Hamburg, St. Stephen's.....	3 47	1 81			

## I.

## ACT OF INCORPORATION.

*An Act to incorporate the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.*  
—Passed May 13, 1846, by a two-third vote.

THE People of the State of New-York, represented in Senate and Assembly, do enact as follows:—

SEC. 1. All such persons as now are, or may hereafter become members of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," originally instituted in the year eighteen hundred and twenty, and fully organized by the General Convention of the said Church in the year eighteen hundred and thirty-five, shall be, and are hereby constituted, a body corporate, for the purpose of conducting general Missionary operations in all lands, by the name aforesaid.

SEC. 2. The net income of said Society, arising from their real estate, shall not exceed the sum of two thousand dollars annually; nor shall the said Society hold any real estate, excepting what may be requisite for a site and buildings necessary for the transaction of its business.

SEC. 3. The said Society shall, in its usual annual printed report, state the amount of its real and personal estate, and the income arising therefrom; a copy of which report shall be deposited in the State Library.

SEC. 4. This corporation shall possess the general powers, and be subject to the provisions contained in Title third of Chapter eighteen of the first Part of the Revised Statutes, so far as the same are applicable and have not been repealed.

SEC. 5. This act shall take effect immediately, and the Legislature may at any time alter, modify, or repeal the same.

*State of New-York, Secretary's Office:*

I have compared the preceding with an original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of such original.

ARCH'D CAMPBELL, *Dep. Sec. of State.*

ALBANY, May 27, 1846.

## II.

## CONSTITUTION

*Of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820, and amended in 1823, 1829, 1832, 1835, and 1838.*

## ARTICLE I.

THIS institution shall be denominated "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

## ARTICLE II.

This Society shall be considered as comprehending all persons who are members of this Church.

## ARTICLE III.

At every triennial meeting of the General Convention, which is the constituted representative body of the whole Protestant Episcopal Church in these United States, there shall be appointed by a concurrent vote, on nomination by a joint Committee of the two Houses, a Board of thirty members, who, together with the Bishops of this Church, and such persons as became patrons to this Society before the meeting of the General Convention in the year 1829, shall be called the "Board of Missions of the Protestant Episcopal Church in the United States of America." The said Committee of nomination shall consist of three Bishops, to be elected by ballot in the House of Bishops, and three presbyters and three laymen, to be elected by ballot in the House of Clerical and Lay Deputies.

## ARTICLE IV.

To the Board of Missions shall be intrusted the supervision of the general Missionary operations of the Church, with power to establish Missionary stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, fill any vacancies in their number which may occur, and also to enact all by-laws which they may deem necessary for their own government, and the government of their Committees: pro-



vided always, that in relation to organized Dioceses having Bishops, the Board shall regulate the number of Missionary stations, but the Bishop of the Diocese may select the stations, and may at any time discontinue a station, and in lieu of it establish one elsewhere.

#### ARTICLE V.

The presiding Bishop of the Church shall be the President of the Board, and in his absence, the senior Bishop present shall preside; in the absence of all the Bishops, the Board shall elect a President *pro tempore*.

#### ARTICLE VI.

The Board of Missions shall hold its first meeting at the call of the presiding Bishop, and meet annually thereafter at such time and place as may have been appointed at the previous annual meeting; and also on the second day of the meeting of the General Convention, at the place of its meeting. They shall publish an annual report of their proceedings for the information of the Society, and present a triennial report to each stated General Convention.

At all meetings of the Board ten members shall form a quorum. Special meetings of the Board may be called, as shall be provided in their own By-Laws.

#### ARTICLE VII.

The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Domestic Missions; and eight other persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Foreign Missions; all of whom shall be *ex officio* members of the Board of Missions. The Board of Missions shall determine the location of the Committees, respectively. Any Bishop or Bishops present at the place of meeting, shall have a right, *ex officio*, to attend, as members of the same, the meetings of the Committees. Vacancies occurring in either of



the Committees, during the recess of the Board, may be filled by the Committees respectively, subject to the approval of the Board at its next meeting.

## ARTICLE VIII.

To the Committees of the Board thus constituted shall be referred, in their respective departments, during the recess of the Board, the whole administration of the general Missionary work of the Church, subject to the regulations of the Board. Each Committee shall make a report of its proceedings to the Board of Missions at every meeting of the Board.

## ARTICLE IX.

The Board of Missions shall appoint for each Committee, a Secretary and General Agent, with a suitable salary, who shall be the executive officer of the Committee, to collect information, to conduct its correspondence, to devise and recommend plans of operation, and in general to execute all the purposes of the Board in his proper sphere, submitting all his measures, before their adoption, to the Committee for whom he is appointed, for their approval. Each Committee shall appoint a Treasurer; and the Board shall designate which of the Treasurers, so appointed, shall be authorized to receive all moneys not specifically appropriated, which money shall be at the disposal of the Board. The Secretaries and Treasurers shall be *ex officio* members of their respective Committees, and of the Board. Local and subordinate agents and officers may, when necessary, be appointed by each Committee.

## ARTICLE X.

For the guidance of the Committees, it is declared that the Missionary field is always to be regarded as one, THE WORLD—the terms Domestic and Foreign being understood as terms of locality, adopted for convenience. *Domestic* Missions are those which are established *within*, and *Foreign* Missions are those which are established *without* the territory of the United States.

## ARTICLE XI.

No Clergyman shall be appointed a Missionary by the Board, or by either of the Committees, without the recommendation of the ecclesiastical authority of the Diocese to which he belongs;

nor shall any Missionary be sent to officiate in any Diocese without the consent of the ecclesiastical authority of the same; and no Clergyman shall be appointed a Missionary who is not at the time a Minister of the Protestant Episcopal Church, of regular standing; and the appointment of a Missionary may be annulled at any time by the written direction or order of a majority of the Bishops of the Church.

ARTICLE XII.

The Board of Missions, provided for in the third Article of this Constitution, shall, in all cases, be continued in office until a new Board is elected.

ARTICLE XIII.

It is recommended to every member of this Society, to pray to ALMIGHTY GOD for His blessing upon its designs, under the full conviction that unless HE direct us in all our doings with His most gracious favor, and further us with His continual help, we cannot reasonably hope to procure suitable persons to act as Missionaries, or expect that their endeavors will be successful.

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## III.

## BY-LAWS OF THE BOARD OF MISSIONS.

## ARTICLE I.

THE several articles and provisions of the Constitution of this Society, as established in 1820, and subsequently amended, are hereby adopted as By-Laws of this Society.]

## ARTICLE II.

The Board of Missions, at each of its Annual Meetings, shall appoint a Secretary, who shall continue in office until another is appointed in his place, and whose travelling expenses shall be paid.

## ARTICLE III.

The Treasurers of the Committees for Domestic and Foreign Missions respectively, shall keep an account with each Missionary of their respective Departments. They shall deposit, in some Bank in the City of New-York, all moneys received by them respectively for Missionary purposes, so often as the same shall amount to one hundred dollars; and the amount thereof in such Bank shall be kept in the name of the Committee for Domestic or Foreign Missions, as the case may be. The said moneys so deposited shall be drawn out of such Bank for Missionary purposes only, and on the check of the Treasurer, countersigned by either the General or Local Secretary of each of the Missionary Committees respectively. The Treasurers shall pay no money except by order of their respective Committees. They shall present their accounts duly audited by their respective Committees, on the first day of the session of each Annual Meeting of the Board of Missions, which accounts shall thereupon be referred to a Special Committee for the purpose of such examination, inquiries, and explanation, as may be deemed necessary and useful.

## ARTICLE IV.

Vacancies occurring in either of the Missionary Committees, during the recess of the Board of Missions, shall not be filled at

the same meeting of the Committee at which they are announced; but information of all vacancies to be supplied shall be immediately given to each member of the Committee, and shall be inserted in the notices for the meeting at which such vacancies are to be supplied.

#### ARTICLE V.

Five members shall constitute a quorum of each of the two Missionary Committees respectively.

#### ARTICLE VI.

Together with each Annual Report required by the Sixth Article of the original Constitution, now adopted as a By-Law of this Society, there shall be printed the Constitution, Act of Incorporation, and By-Laws of the Society, with a list of the members and officers of the Board of Missions, and of the two Executive Missionary Committees. Of this Report thus printed, one hundred copies shall be retained by the Secretary of the Board of Missions for the use of the Board at its next meeting.

#### ARTICLE VII.

There shall be an Annual and Triennial sermon before the Board of Missions, the preacher to be appointed by the two Missionary Committees alternately. The sermon shall be preached on the evening of the first day of the Session of the Board; and that Committee, whose right it is to appoint the preacher, shall make the necessary arrangements for that purpose. The sermon, with the consent of the preacher, shall be printed at the expense of the Board, without any special order for that purpose.

#### ARTICLE VIII.

At the Annual Meetings of the Board of Missions, on the first day of the Session, the Holy Communion shall be administered by or under the direction of the presiding Bishop, or, in his absence, of the senior Bishop present; and if there be no Bishop present, then of the senior Presbyter present, being a member of the Board of Missions; and shall be preceded by Morning Prayer, at which the officiating ministers shall be appointed by the said presiding or senior Bishop, or senior Presbyter presiding. The collection at the offertory at such Communion shall

be divided equally between the Committees for Domestic and Foreign Missions, unless any particular offering be specially designated, as appropriated by the offerer to either department, or to some particular Mission in either, in which case the appropriation shall be made accordingly.

## ARTICLE IX.

On the second evening of the Session at the meetings of the Board of Missions, a public Missionary meeting shall be held under the direction of the presiding or senior Bishop present, or if no Bishop be present, then of the senior Presbyterian present, assisted by the Secretary of the Board, and the Secretaries of the two Missionary Committees.

## ARTICLE X.

On all public occasions of the meetings of the Board of Missions, collections shall be made in aid of its funds.

## ARTICLE XI.

Special meetings of the Board of Missions may be called on the joint request of the two Executive Committees, or on the order of the presiding Bishop, or any two Bishops, reasonable notice thereof being given through the post office, and the specific object of such meeting inserted in the notice.

## ARTICLE XII.

If from the existence of war, disease, or any other cause, the place of meeting of the Board of Missions, appointed at its last meeting, shall be rendered a dangerous or improper place of meeting, the presiding Bishop shall have power to change it, and appoint such other place for the purpose as he may, under the circumstances, deem most suitable and proper.

## ARTICLE XIII.

The rules of order, customary in similar bodies, are adopted, and shall be observed in this Society, its Board of Missions, and Committees.

## ARTICLE XIV.

All other than the foregoing By-Laws, heretofore in force, are hereby rescinded, and the foregoing are adopted and declared to be the By-Laws of this Society; but with the excep-



tion of the first, they may be rescinded, amended, or enlarged, at any stated meeting of the Board of Missions, by an affirmative vote of a majority of the members present; the motion for that purpose, together with the name of the mover, being duly entered on the Journal of the Board, and one day's previous notice given of the proposed alteration. The first By-Law shall not be rescinded, amended, or enlarged, except at a Triennial Meeting of the Board of Missions, on the report of a Special Committee, recommending the same, and an affirmative vote of a majority of the members present adopting the report and recommendation of such Committee.

## IV.

## Board of Missions

OF THE

PROTESTANT EPISCOPAL CHURCH.

1853—1856.

Rt. Rev. T. C. Brownell, D.D., LL.D.	Rt. Rev. W. H. DeLancey, D.D., LL.D.,
“ H. U. Onderdonk, D.D.	D.C.L.
“ W. Meade, D.D.	“ C. S. Hawks, D.D.
“ B. T. Onderdonk, D.D.	“ W. J. Boone, D.D.
“ J. H. Hopkins, D.D., LL.D.	“ G. W. Freeman, D.D.
“ B. B. Smith, D.D.	“ H. Southgate, D.D.
“ C. P. McIlvaine, D.D.	“ A. Potter, D.D., LL.D.,
“ G. W. Doane, D. D., LL.D.	“ George Burgess, D.D.
“ J. H. Otey, D.D.	“ George Upfold, D.D.
“ J. Kemper, D.D.	“ W. M. Green, D.D.
“ S. A. McCoskry, D.D., D.C.L.	“ John Payne, D.D.
“ L. Polk, D.D.	“ F. H. Rutledge, D.D.
“ W. R. Whittingham, D.D.	“ J. Williams, D.D.
“ S. Elliot, Jr., D.D.	“ H. J. Whitehouse, D.D.
“ A. Lec, D.D.	“ T. F. Davis, D. D.
“ J. Johns, D.D.	“ T. Atkinson, D. D.
“ M. Eastburn, D.D.	“ W. I. Kip, D.D.
“ C. Chase, D.D.	“ T. F. Scott, D.D.
“ N. H. Cobbs, D.D.	“ H. W. Lee, D.D.

## LIFE MEMBERS.

The Rev. T. G. Allen.	The Rev. B. C. Cutler, D.D.
“ H. Anthon, D.D.	“ A. Eaton, D.D.
“ A. L. Baury.	“ T. Edson.
“ S. C. Brinckle.	“ R. S. Mason, D.D.
“ C. Burroughs, D.D.	“ W. C. Mead, D.D.
“ J. Chapman.	“ R. U. Morgan, D.D.
“ R. B. Croes.	“ S. Nichols.
“ F. H. Cuming.	“ W. Richmond.
“ J. J. Robertson, D.D.	J. C. Herbert, Esq.
“ J. Rodney.	A. C. Magruder, Esq.
“ R. Sherwood, D.D.	J. Marsh, Esq.
“ S. H. Turner, D.D.	C. Morris, M.D.
“ P. Van Pelt.	E. A. Newton, Esq.
“ J. R. Walker.	G. Pomeroy, Esq.
“ B. Wilson, D.D.	

MEMBERS FOR THREE YEARS.

Rev. N. B. Crocker, D.D.	Rev. M. H. Henderson.
“ W. B. Stevens, D.D.	“ William Suddards.
“ Christian Hanckel, D.D.	“ J. A. Shanklin.
“ P. A. Proal, D.D.	“ W. H. Odenheimer.
“ A. H. Vinton, D.D.	Messrs. William Appleton.
“ W. E. Wyatt, D.D.	E. F. Chambers.
“ Horatio Potter, D.D.	R. H. Gardiner.
“ Francis L. Hawks, D.D., LL.D.	S. H. Huntington.
“ C. W. Andrews, D.D.	C. G. Memminger.
“ Jacob L. Clark, D.D.	G. M. Wharton.
“ J. H. Morrison.	R. B. Minturn.
“ T. C. Pitkin.	J. C. Garthwaite.
“ S. L. Southard.	T. H. Wright.
“ A. C. Coxe.	S. J. Donaldson.
“ C. H. Halsey.	

SECRETARY OF THE BOARD\*

The Rev. Peter Van Pelt, Philadelphia.

V.

MISSIONARY COMMITTEES.

COMMITTEE FOR DOMESTIC MISSIONS.

*Office, 17 Bible House, Astor Place, N. Y.*

The Rev. F. L. Hawks, D.D., LL.D.	Hon. Luther Bradish.
“ Lot Jones.	J. D. Wolfe, Esq.
“ C. H. Halsey.	Cyrus Curtis, Esq.
“ J. H. Hobart.	G. N. Titus, Esq.

SECRETARY AND GENERAL AGENT.

The Rev. R. B. Van Kleeck, D. D.

TREASURER.

Thomas N. Stanford, Esq., 637 Broadway.

COMMITTEE FOR FOREIGN MISSIONS.

*Office, Bible House, cor. Fourth Avenue and Astor Place, N. Y.*

Rev. S. H. Turner, D.D.	Stewart Brown, Esq.
“ S. H. Tyng, D.D.	Lewis Curtis, Esq.
“ G. T. Bedell.	James F. De Peyster, Esq.
“ P. P. Irving.	Frederick S. Winston, Esq.

SECRETARY AND GENERAL AGENT.

Rev. S. D. Denison.

TREASURER.

James S. Aspinwall, Esq., 86 William-street.

\* \* \* The foregoing Sermon, Proceedings, and Documents, take the place of the November No. of the SPIRIT OF MISSIONS, Vol. XIX., No. 11.



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